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MATTHEW IX. 10.

Though the general arguments for the authorship of the gospels by the men whose names they bear are more than conclusive, we delight in gathering up those slight corroborating circumstances of which the record is full. One such circumstance meets our eye in the narrative of the feast given by Matthew to our Saviour on the day of his call. Mark, having described the call of Levi, (undoubtedly the Evangelist's Hebrew name, while Matthew was a *cognomen* of Gentile origin,) says: "As Jesus was at table in *his* house." Luke says: "Levi made him a great feast in *his own* house." Matthew's words are: "As he was at table in *the* house." "*The* house,"—the very form, in which a man, who had a place of business independently of his home, would naturally speak of the latter. He had just described what took place at the receipt of custom, and then goes on to speak of the transactions in *the* house, employing no doubt in his written narrative the very form, in which he had told the story a hundred times. Had not the narrative been written by the man who gave the feast, *house* must have been qualified by some possessive pronoun or genitive noun.

This is all that we intended to say; but, in turning to this passage, we cannot but sympathize anew with the straits in which Matthew must have found himself in furnishing companions for his guest. We are told that the company consisted of "publicans and *sinners*." Yet we cannot believe that Matthew invited on such an occasion persons of profligate character and abandoned life. This would have been an open insult to the Saviour. But the tax-gatherers for the Roman government were the objects of so much hatred and contempt, that the more rigid and sanctimonious of the Jews would not associate even with their own fellow-countrymen, who bare that office. Yet there were less scrupulous persons,—those, whose prejudices had been worn away by foreign travel, or (as in Capernaum,) by the freedom of border intercourse with Gentiles, those, who formed the opposition to the overbearing pontifical and Pharisaic party, those, who could conciliate familiarity. These several classes of people were likely to be at least as virtuous as their neighbors; yet they were deemed and called emphatically *sinners* by those of a *stricter* discipline, and were probably regarded with a heartier detestation, than if they had been thieves or murderers. Now these (so called) sinners, for aught we know to the contrary, the most intelligent and worthy men in Capernaum, —together with his fellow-tax-gatherers, were all the guests, whom Matthew could have. We doubt not that he filled his table with the choicest members of his own circle of friends, and that he himself deemed the company not unworthy of the principal guest. But of course it called forth the spleen and derision of the Pharisees. The state of the case we can conceive, by imagining an entertainment given in our own day to some person of distinguished excellence by some well-disposed member of an unpopular profession. There would be gathered at his table the best and most presentable of his own professional brethren, and from other walks in life precisely those, who, from interest, the love of popularity or sincere kindness of heart, were willing to hold the pride of *caste* in abeyance, together with those, who, lacking perfect freedom of admission in their proper circle of society, preferred deference in a circle a little lower to discourtesy and neglect in their own. The host would survey his guests with a self-satisfied and proud feeling, and, estimating their social consequence by the higher circles with which so many of them had a remote affinity, would say to himself, "I never had so respectable company in my house before." At the same time there would be among the professedly genteel of the neighborhood "Scribes and Pharisees," gossips, carpers, busy-bodies and malignants, who would ridicule the occasion and the company, and express their surprise and indignation, (especially if their own houses had not been honored by his presence,) that the good man, for whom the entertainment was made, should have stooped to visit at such a house, and to dine or sup with such a set of people.

PEACE CONGRESS.

A member of the Frankfort Congress, in a letter to a friend, gives the following information:

"The Peace Congress at Frankfort has passed over very delightfully. It was held in the great church opened the last time to form the ill-fated German union, and held in profound reverence by the people ever since. The attendance kept the immense rotunda crowded to the very last. Thirty or more delegates were present from America, three hundred from England and great numbers from Germany and France—making a very imposing audience of rising two thousand persons. The proceedings were perfectly harmonious and satisfactory to all. Speeches were made successively in English, French and German, one gentleman having used all three languages in a single address. The most eloquent and stirring speech was undoubtedly that of Mr. Chapin of New York, but Mr. Burritt gave the most advanced and progressive address, and Dr. Hall's was an excellent argument. Mr. Holland returned the thanks of the American Delegation for the hospitalities they had received. Cobden spoke several times, and well; but the ablest Englishman upon the stand, was the editor of the 'Nonconformist,' a London journal devoted to progress. Messrs. Coqueril and Emille Girardin addressed the friends repeatedly and with the happiest effect: Dr. Dick, Professor Liebig and Mr. Visschers of Belgium partook in the proceedings, and a very encouraging letter was read from the Archbishop of Paris. Nothing but the infirmities of age prevented the illustrious Humboldt from presiding over a gathering with which he entirely sympathized. Authorized deputies were present from the scene of German strife to induce the Congress to appoint a Committee to say which was right in the struggle between Denmark and Schleswig-Holstein; but as they came only from one party it was evidently impossible as well as useless for the Congress to interfere, and the request was withdrawn.

Copway the Ojibewa presented his Calumet of peace after a somewhat lengthy discourse."

COMMUNION WITH SAINTS.

In studying the holy deeds and writings of prophets, apostles, martyrs, and reformers of all ages, we enjoy a true spiritual fellowship with them. While we meditate upon the history of the people of God, the struggles and piety of men of former ages, we imbibe their spirit, and become wiser and holier by their examples. And in proportion as we do this, we do enjoy the communion of saints. Even when, from time to time, we bend weeping over the remains of those whose virtues we have known, and bedew their coffins with our tears, and resolve to follow their faith, to imitate their example, and to worship as they also worshipped, we enjoy this fellowship and communion. Who has not felt the influence of a pious mother or father, a sister or a wife, animating their devotions, long years after their departure to the skies! Robert Hall lost his theoretical materialism in praying by the grave of his father. How are the saints of Christ cheered by the hope, that their eyes will one day gaze upon their departed friends, upon apostles and prophets, whose example they have followed, and whose deeds have encouraged them here; Paul the logician—Peter the zealous—John the beloved,—Moses and Elias,—Samuel and David,—Daniel and Isaiah,—the glorious company of the Apostles,—the goodly fellowship of the Prophets, and the noble army of Martyrs! And those hopes shall not be disappointed. Our eyes shall gaze upon them. Even now they are worshipping as we worship, all forming part of that "general assembly" to which we also belong. With all, from the saint most newly arrived in the kingdom of bliss, whose life and sufferings we have witnessed, to the holy Apostle who leaned on the breast of Jesus at the Last Supper, we have fellowship—a true and living communion even now: it is our privilege as saints, our birthright as Christians.

But how little of this do we realize! How far below it do we live! The tendency of the age draws men to live only in the present, and to forget the past. This infects even the temper of our piety. There is too often a forgetfulness of the maxims and experience of those of our Christian brethren and friends who have fallen asleep before our very eyes. "The righteous dieth and no man layeth it to heart." The saints of Christ die, and their memory seems lost almost before their bodies are cold. They fall asleep in Jesus, their spirits fly to the throne of God, but what eye of faith follows them! They are put into the cold, damp earth, and then, oh! how soon are their labors and piety forgotten. [Curtis on Communion.

We make the following extracts from a sermon by Rev. A. Hill of Worcester, in the ancient Meeting House in Hingham.

The following presents a striking picture of the changes during the last 175 years:

"When I received an invitation from your committee to preach here, I was told that I should preach in the oldest chuch in the United States,—the only surviving relic of the earlier Puritan times, where for many generations the ancestors of honored and beloved parishioners of my own had worshipped. This seemed to me inducement enough to make even a longer pilgrimage, and to be here. It seemed to me something to be permitted to worship with you in an edifice which has survived the casualties and changes of an hundred and sixty-eight years;—an edifice which dates back to the days of Charles II. and in which strength was obtained to resist his infringement of New England's charter;—an edifice whose beams were laid in New England's darkest days by men who were fresh from the desolating wars of Phillip, aided by women whose sons had been butchered at their own doors by Indian tomahawks. It is something to stand in the pulpit under which men who had shared in the perils of the winter's passage of the 'May-flower' may have sat and worshipped; where Eliot may have stood in his old age, and bent himself in prayer; and where Gay, for nearly seventy years, with strength unabated and eye undimmed, ministered. Associations of this kind must be familiar to you, and must endear this venerable church as no modern edifice, however beautiful and adorned with art, can be endeared. To you, this antique structure must be all written over with the memories of the past; this pulpit, these walls and pews, must bear to your hearts the history of the men and women who are gone,—the venerated and loved, whose names are recorded in your village annals and on the tombstones of your grave-yards. But associations like these belong to yourselves, and with them the stranger cannot intermeddle. There are, however, those connected with this venerable relic which belongs to us all. They are such as are dear to the heart of New England and Christian men. Let us pause while we gather them up and contemplate them together.

An edifice like this is not only associated with the past, and therefore religious in its influences, but it is as it were a landmark, showing how far we have advanced or receded, been carried forward or drifted away in our course. This antique building is a type of the Puritan times, and the whole structure of society has changed no less than the style of architecture. Old things, rough, unsightly, but massive, have passed away; and, with the revolving years, all things have become new. It is hardly possible to stand upon the eminence from which we now look, and conceive of the revolutions which have gone over us in affairs civil, social, and religious, since this house was built. We can scarcely comprehend how insignificant as a people we then were. Our neighboring city was but an inconsiderable town, and its surrounding villages close girt with unbroken forests. If you will take Boston as the centre of a circle, of which this spot is on the line of the circumference,—within this space, swept by a radius of not more than fourteen miles, there are now more inhabitants of European descent than were then to be found in the whole territory of the United States. And what great public events have since transpired here among ourselves, which have changed the destinies of the world! Then the colonies all told, not exceeding two hundred thousand inhabitants, lay panting and exhausted after the desolating, Indian wars, the border towns a waste, and many of their inhabitants scarcely yet returned from a doleful captivity. The very years in which this church was completed, William Penn made his memorable treaty with the natives, so sacredly observed for more than seventy years. Since then, their tribes have all wasted away. Since then have come the French wars, and the vast empire of France on this continent has been lost; the war of the Revolution, and the empire of England has been dismembered. Since then, our free confederacy has been formed, and grown to greatness; extending the shield of its protection, from ocean to ocean, over more than twenty millions of people. Under what varied circumstances have prayers been offered, and sermons been preached, from this pulpit! Under what emotions of fear and hope have the congregations come here to worship! The story of New England's joys and woes have all here been recorded; these silent walls have echoed to the tale of New England's glory and shame; they have witnessed her mournings for her losses, her fastings and wrestlings in prayer for success, her thanksgivings for her triumphs.

Look also at our intellectual, social, and religious condition. When this church was erected, Newton was living; but his immortal discoveries had not put to flight the apprehensions which the return of a comet spread among the terror-stricken nations. Locke was then living; but his revelations of the powers of the human mind had not dispelled the delusions which filled New England with mourning, and stained her annals with crime. Milton had been dead seven years; but it was for the men of another century to comprehend the power of his transcendent genius, and to acknowledge his influence on the popular mind. Then Cook had not circumnavigated the globe, nor had Polynesia and Australia been discovered and reclaimed. The vast possessions of England in the East Indies were then confined to a solitary trading-house; and the vast regions of the West, now the seat of learning, arts, and religion, had but just been trodden by the foot of the solitary traveller. Mahometan arms had penetrated Europe, and were then besieging the gates of her central cities. Popery had been aroused by the energies of Luther, and was now making her last fruitless struggle for the annihilation of Protestantism. The year after this church was erected, the heads of Russell and Algernon Sidney rolled upon the scaffold in defence of spiritual freedom; and, five years later, James II. and his creature Jeffries were pouring out the vials of their wrath, and attempting to break the best spirit of England and her colonies, and to trample their bravest and best men in the dust. Then scarcely a benevolent operation for which our modern world is distinguished had been conceived of; not one of the great enterprises which mark our day had as yet been entered on. Then not one of the thirty millions of Bibles, which have been distributed by various societies, had been sent abroad; not one of the fifteen hundred Protestant missionaries, who now have pitched their tent in strange climes on every soil, had then gone forth, if we except the solitary band who had been toiling for more than a century amid the ice-bound cliffs of Lapland, and our own faithful laborers among the American Indians. Then no hospitals for the sick and insane crowned our hills,—no systematic efforts for the protection of the innocent and the reformation of the guilty had been made. When we reflect on the new instrumentalities which are now put in operation for the suppression of every form of vice and the relief of every species of suffering, when we look at our libraries and sabbath-schools and schools of reform, how can we fail to be grateful to God for the marvellous change which has come over us, and for the signs of promise which are cheering us onward!

[For the Register.]

To my Soul.

Give out thy fragrance, O my soul,
As the crushed flowers their perfume shed,
Bathe in griefs' waters as they roll
Their billows o'er thy head.

Be like the plant of earthly mould,
And rise refreshed by storm and shade;
Did not the sun his beams withhold,
The plant would droop and fade.

Did joy's warm sun forever shine,
The soul would scorch beneath its rays,
And wither as the summer vine,
Within the noon's full blaze.

Affliction's twilight gives the dew,
The sudden storm of grief,—the shower;
Bend low, they will they strength renew,
As they revive the flower.

Thus nurtured on the changeful earth,
Made beautiful as God thinks best,
Thou shalt become by second birth,
Child of a land more blest.

Hartford, Aug.

RELIANCE ON ONESELF FOR HAPPINESS.

There is no want of self-esteem among us. Yet there is little power of self-entertainment. Almost all appear fonder of anybody's company than their own. One's own society, indeed, to a great many, is no company at all. They can never be more completely abandoned than to be left to themselves. One is as uneasy on being left alone, as if he had seen a ghost of somebody, when he is only introduced to a communion with his *own* spirit. How is this strange phenomenon to be accounted for? From herding together, more especially in cities, from youth to age. In this way, a person becomes much better acquainted with others than himself, and grows dependent on them for the means of happiness. Thus educated, he leans on some one for support; when that is taken away, he falls or withers. What is needed for happiness, as well as usefulness, is more self-reliance, and ability to stand alone. A habit of doing this gives efficiency to talent and happiness to life. Where people stand thick together, this cannot be expected. A tree growing in a pasture by itself strikes its roots deep, sends up a strong stem, throws out sturdy branches on every side. Place it in a dense forest, and it dwindles almost most to a vine. There is a boy five years of age in the next garden. He runs and rides and talks and sings there all the day long, without a soul to help him to be happy. Nobody is ever seen near him, but some elderly members of the family, and they but rarely. Yet he enjoys himself from morning to night. His resources have grown to be immense. Another child would probably be an obstacle in his way at first. No real comrade could equal the reflections of himself with which he is forever holding dialogues. He is not one of your sedate, quiet boys, but he is as great a talker as a thinker. Such a boy can never want amusement; he is an entertainment to himself; at once author, actor and audience combined; and all his exhibitions are certain to be crowned with unanimous applause. We cannot learn that he ever had a playmate: but latterly he enjoyed such a taste of one as a blind child might possess. He converses without seeing, with a little girl on the other side of a ten-feet fence. When he does so, he is seen looking upwards to the sky, as if he supposed the voice of his child companion dropped down from the heavens, or perhaps only because it drops over the top of the fence. But he looks while he is talking as if conversing with an impersonality. He appears to regard this friend of his very much as a seeing child does the reflection of himself in a pond of water—neither surprised at his absense nor wondering at his presence. That such a boy, so trained, will become an *individual* when a man, there is no room at all to question. That he will have abundance of resources will admit as little doubt. What else he has grown to be, we shall probably not live to see. The sequel somebody else must write. Perhaps the coroner will do it, perhaps the State's attorney. We hope that neither will; but that his own independent germ of character may be expanded, till a *genuine, self-relying man* may be fully brought out and developed in this vivacious specimens of childhood. [Newark Advertiser.

ANTIQUITIES FROM NINEVEH. The brigantine Apprentice has arrived in London from Bussoriah, on the river Euphrates, having on board a large quantity of Assyrian, and other antiquities and marbles, consigned to the trustees of the British Museum. Among them are the great bull from Nineveh, with a man's head and dragon's wings, weighing 12 tons, and a lion, sculptured in the same manner, weighing 9 tons. There are also several coffins, containing many curious relics of the manners and usages of Eastern countries regarding the ceremonies observed in burying their dead.

"I am but one, but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and by God's grace will do."

The Autumnal Convention

AT SPRINGFIELD.

WEDNESDAY FORENOON SESSION.

(Continued.)

Rev. Mr. BELLOWS, of New York, continued his remarks on the first resolution. It seemed to him that the gospel is the great means of delivering man from sin. In preaching this deliverance we need the most potent and efficient weapons which Jesus Christ has furnished us. Jesus Christ is the very substance of his religion, a living embodiment of his truth. It is to him, therefore, that we must go. By dwelling upon him, and imitating his life, Jesus Christ is formed within us. Out of a character thus formed, squaring ourselves by the lines of our Lord, receiving his truth into our souls, are we to secure the legitimate influence of our religion on the heart and life. He insisted on the necessity of an humble acceptance of Jesus Christ, as a Saviour and Redeemer—as the manifestation of God. This he regarded as a fundamental truth. Out of this mode of viewing Christ is to come a higher religious philosophy, a wider, a nobler, and more efficient way of thinking on all subjects. The world, in looking to Jesus Christ, and regarding him as a Saviour, possessing the characteristics of divinity, not have been mistaken. We have got to come back from our metaphysics and speculative philosophy, and preach Jesus Christ as the salvation of the world—the power and the wisdom of God. There is something peculiar in our relation to Jesus Christ, as his disciples and followers, and the salvation of our souls depends on coming into this relation. When he said, "I am the way, the truth and the life," "I am the bread of life," he meant something more than a reception and understanding of what he taught. He is more to us than a Teacher of religious truth, and we have got to preach him; we have authority to preach him, as the source of spiritual life, as well as of divine illumination. Let the minister of the Gospel preach him in this manner. Let him tell his hearers that they must come one by one and bow down before Jesus Christ. We shall lack power—we shall not be able to convert our congregations, until we go in the spirit of this resolution and preach Jesus Christ, as the means of spiritual deliverance and salvation. Said Mr. B., "If I could not preach this doctrine I should be at my wits' end, and should not know what to preach. I should not want to preach any longer."

Rev. Mr. GREEN, of Brookfield, said he was fond of practical religion, and practical views, but he did not see that the position or statements of the last speaker rendered the subject any more plain or practical. It is an easy thing to tell a man that he must confess J ble himself in order to beco he wants something clear than all this. He wants to gain this experience of the Christ. How is it to be awakened in him? How can the minister of religion do anything for him to give him this experience, or lead him to accept Jesus Christ as his Saviour? He did not propose to answer these questions himself, but threw them out for the consideration of the Convention.

Rev. SAMUEL OSGOOD, of New York, said he agreed with what his Br. Bellows had said. The question might be asked what is the meaning of this word practical, which we hear? He would give a definition of the word, he would not say, the best definition that could be given, but one that would be easily understood by practical men. A thing is practical that works well. Now what is the practical method of preaching the gospel? Is it not that in which we preach Christ as the Mediator, as the manifestation of God, the brightness of his Father's glory, and the express image of his person?—as the Saviour, the Redeemer, the Spiritual Deliverer of man? Is not that the religion which has stamped itself upon the world? He appealed to history. There were many of the ancients, philosophers and wise men, who had uttered beautiful ethical precepts, many of them similar to those of the New Testament, but there was no voice among them to say, as the Son of God has said, "And I, if I be lifted up from the earth, will draw all men unto me." The sages of the human race, have rejoiced in this belief of the power of Jesus Christ to save the soul, and have made it prominent in the writings they have left us; and the artisans and sphepherds of the world, who did not understand the science of metaphysics, or the speculators of philosophy, received this truth in their hearts, and found salvation through Jesus Christ.

He spoke of our own times, of the last half century, as a time of philosophy and speculation. Do you find those who are devoted to these things meeting with any great success in the reformation of the world? What is the result of all those systems of teaching, which leave Jesus Christ out of view? The moral teachers and practical reformers, who take not Christ as the Saviour of men, are doing little for mankind. The young do not listen to them and do not love them. What interests them most, and moves their affections, is, to hear of God as a Father, manifested through Jesus Christ. Those teachers of nature, of philosophies of the universe, who teach us man's affinity to the zoophytes and the tadpoles, he looked upon with horror. Men are yearning for a more evangelical faith; they feel the need of it, and as we contemplate Christ, in this point of view, as the Saviour of our souls, may we be able to say, in the spirit of the believing Jew, "Lord I believe; help thou mine unbelief."

Rev. Mr. LINCOLN of Kensington, said he rejoiced in the views of the brethren who had preceded him. He believed this view fitted to meet the wants of vast multitudes of people. Many had received the impression that Unitarians took away Jesus Christ as the Saviour of the world, that they obscured his character and glory. They were accustomed to regard him as a great light sent from heaven to illumine their minds and warm their hearts, and he hoped they would come to see that Unitarians held equally exalted views of Christ. He wished to say that in adopting the Unitarian view of Christianity, he had not ceased to regard Jesus Christ as his Saviour, as the chief among ten thousand, and one altogether lovely. We may study philosophy and the sciences, but we cannot get from them what we get through Jesus Christ. We do not get what we want, the knowledge of our duty and eternal destiny.

Rev. Mr. BELLOWS, of Barnstable, spoke of the revelation God has given us in the Scriptures of divine truth, as pointing out the way of salvation. In receiving the Gospel; in doing what Jesus commands us to do; in being baptized in his name, we find the way of deliverance and a divine life through Jesus Christ. "He that hath the Son hath life, and he that hath not the Son hath not life." We must receive Jesus Christ as little children, if we would have this divine life in our hearts.

Rev. JAMES RICHARDSON, said he did not concur in all that had been said. He did not think that Jesus Christ wishes us to bow down before him; to glorify him. "He is the way, the truth, and the life." He leads us to God. And the great central truth of the Gospel is the sense of the relation of the soul to God. We want to have the sense of God in all our science and in all our philosophy; to behold him in the sunlight, in the flower, and in all the works of nature and providence. We want a sense of the divine presence in our souls; of his holy spirit moving us to duty. This is the great want of this denomination. When we have obtained this sense we shall have the spirit of justice and humanity. There is nothing more practical than this, to lead us to God; to make us feel that there is a great God of Nature as well as of the Gospel of Christ.

Rev. JOHN PIERPONT, of Medford, said he had been much moved by the eloquent addresses of the brethren from New York. Yet if we were to pass upon the resolution at this point, without any further discussion, he did not think we should get precisely at the truth. He thought one of our friends spoke too much in derogation of the means by which we come to a knowledge of God and of Jesus Christ. He did not like to hear a brother speak derogatorily even of a zoophyte or a tadpole. They are all the work of the same Almighty Father who created us. He believed that the study of nature, and of natural theology, was an important part of the study of a Christian, and that much of our knowledge of God is derived in this way. We are told by the Apostle that "the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead,"

He believed that we get most of our knowledge of the moral character of God from Jesus Christ. But a great deal that is said about coming to Christ, accepting Christ, and bowing down before him, is matter of sentiment. As religious teachers it is our business to teach truth, and all truth is addressed to the intellect. It is our business to teach the intellect. There is such a thing as the religion of the intellect and the religion of the sentiments. As preachers of the Gospel he believed we should appeal to the sentiments. But how are we to do this? If I would excite in you the sentiment of benevolence or humanity I must exhibit the same feelings in myself. And this is what we need to do as preachers of the Gospel, to possess, ourselves, the spirit of Christ, the spirit of humanity, the spirit of obedience. If this spirit is exhibited in our life and character we shall win souls to Christ. It is this moral attraction of the sentiments which is to enable us to convert men and lead them to a divine life. It is in this manner that the Lord Jesus Christ will fulfil those beautiful words, "And I, if I be lifted up from the earth, will draw all men unto me."

Practical religion is that which brings the sentiments into action, in the exercise of justice and humanity, and in deeds of philanthropy. He considered philanthropy as the end of religion, and Christianity as the most efficient means of leading men to the practice of it. But he would not speak disrespectfully even of Turkish philanthropy. He would willingly unite with the Turk in doing good to his fellow men. We read that love to God and love to man is the fulfilling of the law: this is the end of the commandment, and for this end the religion of Jesus Christ is given us. He did not believe in that Christianity which stops short of a true philanthropy, and he humbly conceived that any man who attains to the exercise of such a philanthropy is not far from the kingdom of God. He would not have natural religion spoken slightly of, while at the same time he fully recognized the value and power of Christianity as a divine religion.

Rev. Dr. HALL, of Providence, addressed the Convention. He commenced by reading the resolution, and proceeded to remark upon the expression, "a divine life through Jesus Christ." Is not this the whole, the great need of the world? It is something more than a merely natural or physical life. It is a life of obedience to God, of devotion to truth and duty, an activity of the moral powers, quickened through faith in Jesus Christ. The question is, Why has not Christianity done more than it has to produce this divine life? Is it not because the primary truths of the Gospel, which bear upon the life, have not been presented more; held up more distinctly to view, and pressed home upon the conscience and the heart? The system of the Catholics presents the ritual more than the primary truths of the Gospel. The Protestant church has presented certain doctrines more than it has the primary truths of Christianity; and then as a third division, have we not been content with protesting against these doctrines, instead of applying those primary truths, which unfold the spiritual wants of our race, to the development of a divine life through Jesus Christ? Do we wish to learn what these primary truths are? Let us go to the Sermon on the Mount. He regarded Christ as the highest manifestation of God, the perfect man in God, come to make us perfect men in himself. Is not this practical? If there is any thing plainer than this he could not understand it. He expressed the regret and sadness it caused him to see so much expended among the Catholics, and other denominations, upon the outside of religion, and so little done to awaken this spiritual and divine life in the heart. The only remedy for this he believed to be in a more faithful application of the primary truths of the Gospel. It is because of the want of faith, and the little attention given to these truths, that there is so much slavery in the world. He had no fear of too much spirituality. He believed that Christianity should be applied to the whole of human life. Why is it that there are laws passed and customs upheld that are at war with the principles of the Gospel? It is because of a prevalent opinion that religion is not to go into every thing of life, into the political and commercial world. In order, therefore, to secure the legitimate influence of our religion it must be applied to every circumstance and condition, and every relation of human life. No man must be allowed to put himself beyond the power of the religion of Jesus Christ.

Rev. G. W. BRIGGS, addressed the Convention. He said as he looked into the New Testament and read the accounts of the different persons who came to Jesus, asking him what they should do, that particular work was named which made them feel the sense of their spiritual wants. Is selfishness the predominant feeling of the individual, keeping him from entering on a divine life? The command is "Go and sell all thou hast and give to the poor." Is the person inordinately attached to his family and the things of the world? the saying is, He that is not willing to leave father and mother, and brothers and sisters, and houses and lands, for my sake, cannot be my disciple. In this way they were led to feel and see the deep spiritual want of their nature. How is a man to be delivered from this condition? He must be renewed, regenerated, born again. How can we speak to him so as to reach his wants, and awaken him to a sense of them? I look at myself. I want to find the power and the motive to do certain Christian works, and I find I want a renewal of the spirit, and when I have obtained this I am ready to speak to the experience and the heart of other men. It is by thus probing the heart that we are to make men feel their spiritual wants, and lead them to consecrate themselves to this divine life through Jesus Christ. This is the way; the practical thing to do. Were the Christian life prevalent it would do these things. When Jesus commanded the young man mentioned in the Gospel, to go and sell all that he had, the spirit was not there; and this spirit is still wanting in the world. These commandments of Christ are the tests of the spirit.

Rev. CAZNEAU PALFREY said his mind had been revolving about the question of the brother from Brookfield. He did not think it had been answered, and he wished to state the question again, in the form it existed in his own mind. The resolution refers to those truths which unfold the spiritual wants of our race. Now in order that a man should be brought into a divine life it is necessary that he should have some apprehension of these truths—that he should experience these spiritual wants. The question is *how* is he to be made to do this? How shall this feeling be awakened? What can one individual do to awaken the sense of this want in another? Here is the worldly and carnal man, the unspiritual man. What can the Christian minister do to bring such an one into the spiritual life? It may be said that if we can bring him to discern the beauty of the life of Jesus he will desire that life. But the very difficulty is that he is not capable of discerning that beauty in the life of Jesus. You say, and so do I, that he needs the influence of the spirit of God. These influences are given in answer to prayer. But he cannot pray: he has not the spirit of prayer. We may say that God can convert a man in his own way. But that is not the question. The question is, What can his brother man do for him, to bring him into a divine life? You may tell us we can preach the word, and that is true. We may sow the seed broad-cast. And I trust there are many souls converted in that way. But still the question is, What can we do for an individual spirit, who is not reached and affected by these general influences and means? He did not propose to answer the question himself; but only to restate it in a form that would invite further attention to this point. He would however suggest whether his brother from Medford had not approached the true solution of the inquiry, in his remarks upon the influence of one man upon another, through sympathy. He would suggest whether one of the methods of drawing men to Christ, and quickening them into a divine life, was not through the power of sympathy? and whether we could not make greater efforts in this way to draw men within the pale and influence of the Christian Church?

Rev. Mr. PIERPONT said he was much obliged to his friend Palfrey for what he had said. He had done much towards answering the question. Sympathy was the word. It had not occurred to him when he offered his remarks on the resolution, and his friend had supplied the defect.

He rose now for the purpose of offering a motion, which he desired to preface with a few remarks, if it was in order, that it might not come too abruptly and harshly upon the Convention. He said it had become comparatively an easy thing to practice Christianity in the present age of the world. In the early ages of the Church the disciples of Christ were often placed in great straits, in carrying out the precepts and preaching the religion of their Divine Master; they were called on to endure stripes, imprisonment and even death it-elf. Now by a law that has been recently passed by the Congress of the United States, every one who strives to live the divine life is placed in peril. If he obeys the sacred injunctions of Jesus Christ, to feed the hungry, to clothe the naked, to relieve the distressed, he is in danger of being despoiled of his goods. If a poor fugitive slave comes to my house by night and says, 'I am escaping for my life; the pursuer is behind me; will you help me! will you shelter me! will you conceal me in your house?' What shall I say to him? If I say yes, and receive him within my door, and relieve his necessities, I may be cast into prison for this act. I may have taken away from me the hard earnings of a year's labor. If I do what Christ has commanded me to do, I am subject to the pains and penalties of the law. The time has come for the trial of our faith. Our Christianity is put to the test. Now my question is, What are we to do in this emergency? I do not propose to give my opinion on this subject, but I submit it to this Convention of Christian brethren, What are we to do?

My motion is that the Committee of Arrangements be requested to introduce a resolution expressive of the sense of this body in regard to our duty, as the ministers and disciples of Jesus Christ, towards the fugitive slave, in view of the late fugitive slave law of Congress.

Mr. RANTOUL, of Beverly, rose to express his regret that this subject had been brought before the Convention. He considered it entirely inexpedient to take any action upon it, and therefore moved that the motion, offered by Mr. Pierpont, he laid upon the table.

Rev. Dr. GANNETT also expressed himself in opposition to any action on the subject, on the part of this body. He regarded it as entirely foreign to the objects of this Convention; and whatever the consequences might be to himself, he should vote to exclude it from the proceedings.

The vote being taken, the members of the Convention were found to be equally divided, and the President gave his casting vote that the motion do lie upon the table, which was accordingly declared.

The Convention adjourned to meet at 2 o'clock in the afternoon.

AFTERNOON SESSION.

Prayer by Rev. Mr. HILL of Worcester.

The first of the series of resolutions, presented this morning was now declared to be before the Convention.

Rev. Mr. GREENE of Brookfield, said: Every great and important truth involves a contradiction. If God is sovereign, he has foreseen and foreordained all things; but such foresight and foreordination on the part of the Supreme, is evidently inconsistent with human freedom: for how can man be held responsible for doing that which it was foreordained concerning him that he should do from before the foundation of the world? On the other hand, it is evident, from consciousness, that man is a free agent, an efficient cause acting from himself; for man gets his idea of efficiency from the spontaneous activity of his own soul,—an activity which manifests itself in consciousness: and it is only through the idea of *efficiency*, that is, of causation, that man attains to the idea of God, the Supreme and Absolute Cause, the Creator of heaven and earth. Thus the idea of human freedom leads to the idea of God; and the idea of God thus obtained, destroys the idea of human freedom through which it is obtained. For the infinite and finite are negations the one of the other; they mutually destroy and exclude each other. Whenever, therefore, we speak in the same proposition of God and man, of the Creator and of the creature, of the infinite and the finite, the proposition will involve an inherent contradiction. And as great truths relate always, either directly or indirectly, to the dependence of the creature on the Creator, such truths always involve a contradiction. From which, Mr. Greene concluded that we ought always to rejoice when we fell upon an adequate contradiction, such contradiction being, in his view, the unmistakable forerunner of an important synthetic truth. He said that our knowledge begins in a vague synthesis, involving both elements of a contradiction: that we then develop these elements separately, thus falling upon the antithesis: and that, after the antithesis is clearly brought out, we are able to pass to the reconciliation, to the clear and adequate synthesis; that is to the knowledge of the truth. Christianity, which is a *mediatorial* religion, reconciles and harmonises the contradiction of free grace and human freedom, of the sovereignty of the Creator and the responsibility of the creature. This morning, we had been told that a man asking, "What shall I do to be saved?" should be answered, "Go to Christ." All this sounded well; but he was afraid it might prove to be too vague an answer: indeed he doubted whether it would convey any clear idea to the mind of the inquirer. This answer appeared to him to come from one who was in the rapt, intuitive, or prophetic state: he, therefore, had ventured to ask, *How* shall a man go to Christ? not doubting that the proposition would pass from the vague, synthetic state, into the analytic, contradictory state: nor was he disappointed. Immediately, conflicting answers were given by gentlemen who were not upon the tripod, and ultimately—when the contradictory elements had been fairly stated—the resolution of the difficulty followed as a matter of course. And he felt free to say that if the contradiction had been more clearly evinced, the synthetic resolution given by brother Briggs would have made an epoch in the history of scientific theology. He hoped, therefore, that the members of the Convention would be willing to disagree, and to give all opinions an opportunity of receiving expression; since all true synthesis required a previous honest analysis: and analysis would be impossible so long as we were averse to expressing conflicting sentiments. The more explicit the contradiction, the greater the hope of a speedy reconciliation of all conflicting opinions by the discovery of a higher synthetic truth. We cannot attain to truth by going back to the vague synthesis; we must go forward through analysis—that is, through a thorough investigation—to a higher synthesis which will harmonise and reconcile conflicting statements, by a higher statement that will include them all. One gentleman had seen fit to speak slightingly of metaphysics. Mr. G. made these brief remarks to show that the science of metaphysics was good for something—that the *Hegelian logic* even—or the theory of contradictions—was good for something.

The *first* resolution was then submitted to a vote of the Convention and passed unanimously.

The President then stated the second resolution, which was as follows:

2d. *Resolved*, That, while the intense worldliness of the times, and the excitability which distinguishes the American people, call for an active interest in divine truth, on the part of our Laymen, the intellectual standard of the period, and growing skepticism and indifference to Christian institutions demand the most thorough culture and entire devotedness in the ministry.

Rev. Mr. PIERPONT criticised the resolution as indefinite and obscure.

Rev. Mr. BRIGHAM, of Taunton, vindicated the Committee of Arrangements. He said it was their intention to frame the resolutions, so that they should not be entirely definite, in order that they might give rise to a profitable discussion.

Rev. H. W. BELLOWS spoke to the resolution. He did not think the adoption of the first resolution cut off all remark on the subject embraced in it. The connection between the two is so intimate that a great deal might be just as appropriately said under one as the other. When Jesus said "I am the truth," it means something more than a Teacher of the truth. Our brother has spoken of the Teachers of Christianity. For one he did not consider himself so much a

Teacher as a Preacher of the truth. He regarded Jesus Christ as something more than a Teacher. There was a connection between himself and the truths he taught which gave them spirit and life. The obstacle to the sinner's conversion is not so much in his understanding, as in his heart and will. How then are we to overcome this difficulty? How are we, as preachers of the Gospel, to reach him in his depravity and guilt, and save him from his perishing condition? We must do it through the influence of Christian institutions. We must do it by preaching the Gospel. These are the appointed means. In this way we must bring home to him a conviction of his own sinfulness and the need of his coming to Christ as his personal Saviour. The preaching of the Gospel goes upon the ground that it is to be held up to men. It comes to them first in tones of condemnation. It holds up the terrors of the Lord. It condemns to save. Its words are words of condemnation to human guilt, and words of promise to the believing and obedient soul. We have been asked how are we to come to Jesus Christ? He believed we must come to him as a personal Saviour, accepting the terms and conditions of salvation. We must come to Christ and not to Christianity. He is the great Physician of souls; he tells us our disease and the remedy. He believed in the language of the resolution, that we needed the most thorough culture—not culture of the taste and intellect merely—but culture of the heart and the life, and in simple earnestness and directness of application of the fundamental doctrines of Jesus Christ.

Rev. E. E. Hale, of Worcester, said he rose, because he shared in the responsibility of preparing the resolutions. It was at his suggestion that the last clause of the resolution read as it did. He believed the circumstances under which we live do require the most thorough culture and devotedness in the ministry. It was the duty of ministers to study the truth; and his own theory was that theology was the study of everything "in the heavens above, in the earth beneath, and in the waters under the earth." For every explorer of truth, who goes with his lamp to collect specimens from the unexplored regions of nature, there should be a minister to follow him and decide upon their genuineness. The practice of New England has been to educate ministers so that they shall be "harmless as doves;" while it neglects the other part of the precept to make them "wise as serpents." He gave great credit to the clergy of New England, especially, the younger men in the ministry, for their boldness, and independence, and their self-sacrificing devotion to duty. They had courageously met the great questions of the age, and stood up boldly against the political degeneracy of the times; but their influence in the politics of the country had not the weight of a feather. The reason he assigned for this was the want of a thorough acquaintance with political questions. They were true to their convictions of right; but when they undertook to discuss these subjects they lacked wisdom. He had never seen any timidity among the ministers of New England. The younger men had been as true as steel; but what is needed is this thorough culture and devotedness in all those things which concern the minister to understand and do.

Rev. George E. Ellis, of Charlestown, said, there were two very different estimates in the community of the qualifications and character of a christian minister. By one class of minds, and they were quite a numerous class, it was thought and felt that the christian minister should be a man standing apart from all the stirring and conflicting interests and scenes of life; that he should be a shepherd of the sheep, exercising over them a watchful and tender care; that he should be a student of the scriptures, rightly dividing the word of truth; that he should expound them and apply them to life, and that to do this he must have the affections of his people, and have nothing to do with the contentions and disturbing questions that agitate the community; that he should be a friend and adviser, at the head of the Sunday School and the Bible Class; that when he is called to visit the sick, to administer consolation to the dying, and the afflicted, there should be the remembrance of no unpleasant strife to come in and separate him from their hearts.

The other view is that he should be a strong man, a man of great mind, his brain racked, and exercised with the great disturbing questions of the day; that he should be able to tear up the very foundations of theological science and settle them anew, as if religion was an everlasting lawsuit, always in chancery and never decided.

And now, he inquired, What is meant by this preaching politics? So far as the question of right and wrong is involved in any of these exciting subjects, he did not believe there was any difference among the clergy about it. The difference is as to the best and wisest means of advancing the right. No two hearts among us are divided as to the right itself. But we must remember that our parishes are organized for a different purpose from the political organizations of the day. They are so organized as to embrace those whose views and feelings are radically different on questions of political economy, and civil government. He did not wonder that the people do not like to hear what is strictly called political preaching. They come to church for another purpose, and they feel that they are placed at a disadvantage, because they cannot reply to any attack the minister may make on their opinions and policy. We must remember that there are good men in political life, and that good men differ radically on these subjects.

Another reason given by Mr Ellis why ministers might well let such subjects alone was that these interests would not suffer by their silence. They would be amply and thoroughly discussed, in the newspapers, and before the people in their political meetings. It was not as though the pulpit were the only place where the truth, on these questions, could find utterance. He thought we ought to do our people justice. The church and the ministry had been well supported in New England, for more than two hundred years, and the christian ministry had existed on an honorable basis.

It had enjoyed great toleration and independence. He did not think our congregations generally would complain of an occasional, temperate discussion of those moral questions which have become involved in the politics of the country. It was this smart preaching they disliked; the occasional flings that are made, at men and parties.

Having described the two different estimates that exist of the qualifications of a Christian minister, he would ask which was the true model? It might be said of the first that he who answers to that description is a time server, and unfaithful to the truth. But he did not know why such an one, believing it his duty to follow that course, was not as sincere as one who is constantly using his freedom in a manner offensive to the wishes and feelings of those who sit under his ministry.

He then spoke of the necessity of a thorough culture and devotedness in the ministry. If the minister is a man of cultivated mind, he will do more to advance the people around him. It is said that the standard of the ministry is lowered. He did not believe it. He thought it had been raised. It is a difficult thing to meet the wants of a New England Congregation, and more especially the wants of our own congregations. The worldly-mindedness of the age is what constitutes the great difficulty, and not the freedom of the pulpit. And yet what do we find? The term skepticism applied to the state of the times; but he did not believe there was any more skepticism than formerly. It had only taken the place of superstition.

Rev. Mr. Webster, of Wheeling, Va., desired, as a young man, to know what is the true sphere of a Christian minister. Was it required that he should enter into every exciting question that agitates the public mind, and gives his decision upon it, when our greatest jurists and statesmen require years in coming to a decision? Must he attend every meeting that is held in his vicinity, and participate in them whatever their object may be? Or is there an appropriate sphere to which he should confine himself? Should he give his attention to every subject, and thus waste his powers over a large surface, or build himself up in his profession? He alluded to the artist who attains excellence only in his art, by long and patient application to the particular work and profession he has chosen, and so he thought it should be with the Christian minister.

Rev. Mr. Nute, of Scituate, spoke of the objections urged against ministers preaching on political subjects. He maintained that there was no presumption in the youngest man, who is old enough to preach at all, speaking plainly and confidently on these questions. He does not array his ignorance and inexperience against the wisdom of those older and wiser men, who have been referred to as undecided in their opinions upon these subjects. Our statesmen and jurists do not undertake to decide the questions on which the preacher is called to speak. They care nothing about them. Ministers of religion are sneered at, and spoken of in a tone of compassion, as impractical men; as those who do not know the "*ways of the world*," when we offer to apply Christian principles to the national laws and social practices which prevail. The *principles* are not denied to be true and important; but we are told that an application of them ought not to be made.

Now it is no arrogance in the most inexperienced preacher to say that this application should be made, and to point out what he believes it is.

Nor is this a stepping aside from the proper functions of his vocation. It is this that he is asked to do by the people who call him to be their minister;—and this he has a higher call to do. God and his own conscience command him to do this, with fidelity;—without hesitation or misgiving from a sense of his own want of wisdom; for he acts from the conviction that he has on his side the Gospel, and its author, God; and the foolishness of God is wiser than the wisdom of men.

Rev. Dr. Massoch, of Hungary. At this point in the discussion Rev. Mr. Osgood, of New York, called on the Rev. Dr. Massoch, of Hungary, to address the Convention. Dr. Massoch spoke of the high obligations we are under to follow the Lord Jesus Christ; we must not yield to the fear of earthly rulers; but, should it be necessary, we should be willing to die for the truth. The remaining part of his speech was delivered in the Latin language, and apparently with as much ease and fluency as if it had been his native tongue. When he had concluded, Rev. Mr. Osgood was called on to translate the speech, to which he replied, stating the substance of it. He said, the object of our brother was to give some account of the state of religion in his own country; of the power of the Roman Catholic church; of the persecutions which were suffered by all, who professed a more liberal faith; of his own situation; and his objects in coming to this country.

Rev. Dr. Farley gave a further account of Dr. Massoch's history, as he had received it from him in a letter, written in the Latin language. He said he had brought with him the most satisfactory evidence of his great learning, and high character as a Christian. Dr. Massoch is fifty years of age. He was educated in the Roman Catholic faith, and was ordained to the priesthood of that church. By the study of the Scriptures alone, and without any foreign aids, he came into the belief of Unitarian Christianity, and openly avowed his opinions. He left the church, and was subjected to great persecution on account of it. He was surprised on coming to this country to learn that the Jesuits here were men of learning and high character. It was far otherwise in his own country.

Afterwards he went to England, where he was employed in the translation of books by one of our English publishers. From that place he went as a missionary among the Carpathian mountains in the borders of his native country. The revolution in Hungary broke out, and he was brought in great peril of his life. He was imprisoned, and after his escape from prison, he reached Berlin, with his wife and two children, and came to England, where he was kindly received by our friends in Liverpool. Dr. Farley then described the destitute condition in which this friend of religion and humanity had reached America, and made an appeal to the generosity of our people in his behalf. All that was necessary was to help Dr. Massoch to help himself. His great learning, if it could be properly employed, would soon place him beyond the need of charity from any body.

Rev. Dr. Gannett spoke on the subject of the resolution before the Convention. He desired to call attention to a particular point, which had not been dwelt upon in the discussion. The resolution expressed the demand for a thorough culture, and an *entire devotedness* in the ministry. Much had been said of the culture of the ministry.

He would offer a few remarks on the necessity of *devotedness*. The character of the times was distinguished by great intensity; not intensity of religion; but intensity of worldly interests and pursuits, leading the mind off from spiritual things, and excluding from it all thoughts of God and religion. He inquired if the clergy were not responsible for the prevalence of this worldly spirit? He held that the greatest responsibility rest upon the ministry. He thought the clergy better preachers than they were a hundred years ago; but they were lacking in devotedness. There were glorious exceptions to this remark; but they were the exceptions, and not the rule. He had reference to the clergy of all denominations; but he would speak only of our own denomination. He dwelt on the great opportunities of the christian minister. One hundred times a year he bends over his people, and utters his convictions of truth and duty, his fears, his warnings, and his hopes; he speaks of themes the most thrilling and heavenly that ever engaged the interests of a human soul; and yet how little is there of entire devotedness; of that self consecration, which should characterize such a ministry. When he considered the tremendous responsibilities that God places upon us he felt that the office of a christian minister was next to that of Gabriel. If we considered it as we ought we should be willing to die rather than not lead men to heaven. We should feel as did the apostle, "Woe is me if I preach not the gospel."

He alluded to the devotedness of men of business to their interests and calling; to the anxious toiling in the market places and the marts of commerce; to the wonderful gifts of the great songstress who had recently come to our shores, whom he had heard with so much delight, and who has attained her high eminence by patient self culture, and by keeping herself entirely devoted to her profession. From all these he derived a lesson of duty in regard to our own high calling. He rejected the idea that the clergy of New England are less favorably situated than the other professions of life. As a whole he believed there was no class of men so well off as they. He thought their responsibilities called for entire devotedness to the work of the ministry. Every one should follow his highest idea of what a christian minister ought to be. But we should remember that we are not called to be physicians, nor statesmen, nor politicians; but we are called to be ministers. He said he believed in martyrdom; not the martyrdom of the Cross, for no man is in danger of that in these days; but the martyrdom of self sacrifice, the martyrdom that leads a man to give up all worldly and selfish interests, that he may save the souls of men. If a minister chooses to make books, or to seek recreation, he had no objection if he would do it only so far as it would make him a better minister.

He said the question had been raised whether it would not be better for our young men to enter the ministry ten years later than they do. But here are young men already in the ministry, in it for life. Let them be devoted in soul and body, giving all their energies to this great and holy work; and should they, in consequence, be brought to the verge of the grave, the next generation, seeing such lives of sacrifice and devotion to truth and humanity, would become a holy generation unto God, and the people would be redeemed.

The resolution was unanimously adopted.

The third resolution was then stated by the chair, as follows:

3d. *Resolved*, That the constant and rapid increase of this nation in territory and numbers, opens before us a vast missionary field, in which, with all Christian sects, it is our equal and immediate duty to be actively engaged alike for the interests of our fellow-men, for the life of our churches and to secure unity of action in our denomination.

Rev. Alonzo Hill, of Worcester, addressed the Convention on the subject embraced in this resolution. He portrayed the importance of missionary operations, the difficulty of obtaining young men to enter on the work; and the importance of ministers encouraging the young men of their congregations to enter this field of usefulness; and of pious parents rearing up one or more of their sons for the service of the Lord. He spoke of the call from the West for missionaries, and of the great field of labor open there for earnest, devoted ministers of Jesus Christ.

Rev. Dr. Willard, of Deerfield, spoke of the increase of our country and its population; of the consequent increase of vice and corruption; and the worldly spirit which shuts out religion from the thoughts and the affections. How are these evils to be corrected? It is by the spread of religion; by sending the Gospel of Jesus Christ to those parts of our country, where it is so much needed. Unless this is done our posterity will rue the time when those vast additions of territory were added to our possessions.

Rev. Calvin Lincoln, ascribed great importance to this resolution. He thought it of great importance to the churches themselves that they should do something to promote the missionary enterprise. If our churches could become missionary societies, and send out laborers in this field, great good would be done, and a benefit would accrue to themselves, in the active spirit of religion that will result from such efforts. He urged the importance of this subject in a few very earnest remarks.

The Convention adjourned till Thursday morning at 9 o'clock, at which time it was voted to listen to a discourse from Rev. Charles T. Brooks, of Newport, R. I. Prayer was offered by Rev. Cazneau Palfrey.

EVENING FESTIVAL.

In the evening the ladies of the Unitarian Society gave a tea party, in Hampden Hall, which was attended by a large company, consisting of the clergy and others in attendance at the Convention, and the members of the Springfield Society. Rev. Dr. Osgood, the Orthodox clergyman of Springfield, was also one of the guests. The occasion passed off in a very happy and interesting manner. The large and beautiful hall was brilliantly lighted; tables were set next the walls, on all sides, and richly loaded with refreshments, which were served to the company in great abundance. The first part of the evening was occupied in cheerful and animating conversation, and in promenading the hall, which gave opportunity for the guests to become acquainted with each other; and the remainder was devoted to music and speeches, performed with excellent taste and feeling, and spoken to the purpose.

Dea. Samuel Greele, of Boston, in a very happy speech, expressed, on behalf of the guests, their thanks for the kind hospitality with which they had been received by the Society in Springfield. He spoke of the occasion as one of great interest, alluded to the beautiful season of the year; the variegated foliage of the forests, which he compared to the diversity of opinion on minor points, entertained by the friends who were present, while they agreed in the great principles and objects for which they had come together; and as the leaves of the forest would ultimately blend their varying dyes together, so we should blend together in delightful concord and harmony. He gave as our motto, 'Unity; and for the sake of the ladies, Unity amidst variety.'

Rev. Dr. Parkman, responded to the call of his name, and paid an affectionate tribute to the memory of Dr. Howard.

Rev. Dr. Osgood, (orthodox) of Springfield, expressed the pleasure and interest he had taken, in being present all day in the Convention; and said orthodox as he was, he had heard much that he most heartily approved, and nothing to find fault with. He also expressed the gratification it afforded him to be present at this evening party, and he would say to his friends of another denomination, (he would not say of another faith—he would leave others to settle that,) that his best wishes would attend them in all their righteous efforts; and he invoked on them the blessing and the love of God.

Rev. Samuel Osgood, and Rev. Mr. Richardson also made short, but interesting speeches; and at a seasonable hour the assemblage broke up, after singing the old doxology "From all that dwell below the skies:" and the people and their guests returned to their homes, the better and happier for the occasion.

THURSDAY MORNING CONFERENCE.

The morning conference assembled again at half past seven o'clock, and was opened with prayer by Rev. Dr. Allen of Northboro. There was a full attendance, quite a large proportion being females. Rev. Calvin Lincoln made some earnest remarks on the religious life, and the fixing of the affections on God. Dr. Allen spoke on the character and value of these meetings for conference and prayer.

Rev. Joseph Osgood, of Cohasset, dwelt on the importance of devotedness on the part of all Christians, whether they were ministers or not. He recognized the truth of all Dr. Gannett had said on the necessity of entire devotedness in the ministry; but he thought all Christians, whether ministers or laity, were under equal obligations to be devoted in the duties and culture of the Christian life. He thought there should be an entire consecration of the life to God, on the part of every Christian, and every thing else should be subordinate to that. Remarks were also made on the value of the Christian life, and the importance of coming to Christ, as the great Physician of souls, by Dr. Howard, of Boston, Rev. Mr. Bellows, of Barnstable and Hon. Albert Fearing, of Boston.

Rev. Mr. Webster, of Wheeling, Va. spoke of the missionary spirit; of his own field of labor, and the deep interest he felt in the subject of Unitarian Christianity, ascribing to it, and the reading of Dr. Channing's works, the effect of saving him from infidelity, having wandered from the Methodists into the mazes of skepticism, and been reclaimed from it by the rational, consistent, and spiritual view of Christianity which he found in the Unitarian faith.

Other remarks were made by Rev. Mr. Lincoln of Kensington, N. H., and the meeting was closed with singing and prayer.

THE CONVENTION.

Thursday, Oct. 17th.

The Convention met at 9 o'clock, according to adjournment. After a devotional service, by Rev. Geo. E. Ellis of Charlestown, a sermon was preached by Rev. Charles T. Brooks, of Newport, R. I. from Isaiah xliii. 8. "For He said, surely they are my people, children that will not lie; so He was their Saviour."

In other words (said the preacher) they were saved by their honesty. This introduced the doctrine of the discourse, that by honesty men are *saved*, in the highest sense of the word. Scripture and common sense were appealed to in support of this doctrine, and it was defended against the objections commonly made to it, on the ground of its dangerous tendency, and, particularly, the case of Saul of Tarsus was adduced as proving the very reverse of the moral commonly drawn from it, namely, the danger of trusting to sincerity, for it was precisely Paul's sincerity, and whole-heartedness, that obtained him mercy, and recommended the persecutor as a preacher of the Christian faith.

The latter half of the discourse was taken up in showing that one important part of the work which the Unitarian denomination has to do is to preach and practice the principle that honesty is not only a safe, but a saving principle, for churches as well as individual souls. It was maintained that we should, as individual inquirers, and, unitedly, as laborers together in the diffusion of the truth, strive especially for the spirit of truth, in other words for truthfulness of spirit. In this part of the discourse it was shown that the Apostle Paul confirmed the prophet's doctrine and presented it as the cure for sectarianism. Our position as a denomination, among the several sects of Christians, was defined to be that of mediators, standing on the high and broad ground of the spirit of truth. It was urged that we should be true to ourselves, to our convictions, and hold fast to the simplicity of Christ. There had been much insinuation that Unitarianism was dying. It might be dissolved and die as an *ism* when all *isms* should, but not until it was ready to bring forth its fruit.

Rev. Dr. Willard, of Deerfield, addressed the Convention. He alluded to his advanced age, and loss of sight, and apologized for occupying the time of the Convention. But he said there was one thing on his mind, which he wished to bring before it, which he conceived to be of great importance. He referred to the disposition that was made of the motion of Mr. Pierpont, on yesterday. He thought the action then taken, if nothing more were done, would be misunderstood; the reasons would not appear; and it would go abroad that this body is a pro-slavery body.

Besides the subject had been introduced, whether wisely or not it was not necessary now to consider, and some disposition must be made of it. The question is, whether the right disposition had been made of it yesterday—the best and wisest disposition under the circumstances? He thought not. He thought we should be willing to bear testimony to the truth. Jesus Christ came into the world to bear witness to the truth. For himself he was shortly to go down to the bed of death; but he would not for ten thousand worlds, go down in silence to the grave, leaving any doubt among those who knew him, whether he was on the side of the divine law, or the laws of man. He meant that his voice should be heard, as long as a breath was left, on the side of God, and the supremacy of the divine law. Jesus died on the Cross, a martyr to the truth, and so must we be willing to suffer in the cause of righteousness and humanity, if it becomes necessary. It is by suffering that the religion of Jesus Christ has been established, and in his opinion one drop of blood, shed in the cause of religion and truth, was worth a million shed upon the field of battle. He was willing to suffer; to die in prison, rather than refuse obedience to the commands of the Saviour. At the great day, when God shall judge the secrets of men's hearts, by Jesus Christ he hoped it would never be said to him,—"I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not." He did not mean that this should be said to him. And if any human law required him to disobey this divine command towards the poorest and humblest of Christ's brethren, aye, even the poor fugitive escaping from slavery, before he would submit to it he would submit to imprisonment and fine; he would say welcome persecution! welcome death!

Dr. Willard moved that the motion of Mr. Pierpont be taken up from the table, and the subject be referred to the committee of arrangements, with instructions to report thereon.

The President of the Convention, Rev. Dr. Parkman, explained his position, and the reason for the casting vote he gave yesterday, laying the subject on the table. It was his infeliecity that the duty devolved on him of deciding the question; and had the course of debate permitted, he should have been glad to have had the motion disposed of as Dr. Willard had indicated; but it happened otherwise; and believing that that subject ought not to be brought in here to disturb the harmony of the Convention, he had given the vote he did. But he felt it his duty to say that he entertained as deep an abhorrence of the fugitive slave law as any man possibly could; and should a poor flying fugitive come to his door, seeking protection or concealment from his pursuers, there was a place in his house, (he would not tell where it was, lest it might endanger his safety,) where he could be concealed, and his necessities relieved. He had listened with profound respect to his venerable friend, and heartily concurred in the sentiments he had advanced, and the views he had expressed as to the proper disposition of the subject, in referring it to the Committee of Arrangements.

Rev. Dr. Gannett said it was with extreme reluctance that he felt compelled to oppose the motion of his aged friend and brother. Yet he felt it to be an imperative duty. He differed from him entirely, as to the propriety of taking up this subject again. He wished to exclude it wholly from the proceedings of this body. It was urged that we should be misunderstood if we did not take some action upon it. And so we should be misunderstood let us take what action we might on the subject. Let us say or do what we will, our motives will be misconstrued or misrepresented. The extreme abolition press will misconstrue, and misrepresent our action, if we do not come entirely up to their view of the subject. And we shall be misunderstood on the other hand by those who will think we have gone too far. And so it is impossible to act in any way without being subject to misunderstanding, and even misrepresentation. The argument, therefore, that we shall be misunderstood, should be set aside.

The *second* argument, that having had the subject thrust upon us, we are obliged to consider and dispose of it, he thought equally unsound. According to that kind of reasoning, we should be obliged to entertain any subject that any person attending here might see fit to present to the meeting. It might be a resolution on the subject of free trade, or free postage, or on any other subject however foreign to the purposes of the Convention. Am I wrong, then, in saying that this subject is foreign to the purposes of the Convention? We do not come here to pass a resolution that light is pleasant to the eyes: that Christianity is a blessing. He doubted whether we could agree on any resolution. Is this Convention called to discuss free trade; free postage; Prof. Agazzis' theory of the diversity of the origin of the human race, or the theory of the unity of mankind? He rose, if possible to have what he maintained, distinctly understood, that this subject was foreign to the purposes of this Convention; and that if subjects of this kind are to be introduced here, it will expel many from future Conventions, who have in times past delighted to be here. As for himself he would not be betrayed in an expression of opinion one way or the other, as to the fugitive slave law. He protested (that was the only word that would answer his purpose;) he protested against any attempt to force that subject upon the consideration of this body.

Rev. Mr. Simmons, of Springfield, wished to have the subject referred to the Committe of Arrangements, with instructions to make a report just before the close of the Convention. In this way the discussion might be avoided, and we could go on and take up the other resolutions already reported by the Committee.

Hon. Mr. Rantoul, of Beverly, expressed his repugnance to entertaining this subject in the Convention. He thought it would destroy its usefulness in the future, if it did not prove the end of it. He moved to lay the motion of Dr. Willard on the table. This was lost by a vote of 50 to 53.

Rev. Dr. Farley, expressed his abhorrence of the law. But he was opposed to referring the subject to the Committee. If the subject must be considered here, let us have a full and fair discussion of it, and consider it in its whole length and breadth. He was understood, however, to deprecate the discussion of it in this Convention. There was the right of petition and remonstrance. He would be willing to unite in any suitable demonstration against the law.

Rev. Mr. Richardson, of Chelsea, spoke of the propriety of discussing the fundamental truths of Christianity, when they were most in danger, as they had been put in jeopardy by this law.

Rev. Mr. Osood, of New York, said he had always attended these occasions with pleasure, and had tried to do his part to render them interesting and profitable. But if these sectional and agitating questions were to be brought up for discussion here, he must express his conviction, that the utility and interest of these meetings are at an end. It might even result in a sectional separation of our body, and then farewell to these times of union and harmony; farewell to this Convention. If we were to introduce every thing here, he should want to bring in something on the reform of social abuses; the rewards of labor, &c. He thought some of these things demanded our attention as much as the question of slavery. But he was opposed to introducing any sharp resolutions here, even on the subject of theology.

We come here to discuss harmoniously those spiritual interests, which most concern us as a denomination, and every thing foreign to this purpose should be excluded.

Rev. Mr. Hall, of Dorchester, replied to the objection that this subject was foreign to the purposes of the Convention. He alluded to the introduction of the case of Dr. Massoch, an exiled foreigner, and compared it with the case of thousands of our own brethren, who are suffering from a worse than Austrian oppression. He did not see why it was any more foreign to the purposes of this Convention to consider one than the other. It had been said that the young were not interested in certain kinds of preaching. One thing he knew, they had become weary of a lifeless Christianity, that cannot help forward a living reform.

Rev. Rufus Ellis, of Northampton, said he supposed we had come together to discuss questions of truth and duty. This he regarded as a question of that kind. It was a simple question in casuistry, whether the individual conscience shall take the supremacy of the laws of the land. Am I bound to obey the law, or follow the dictates of my conscience, supposing a conflict to occur between them? He considered it a fair question in ethics. While he should feel bound to shelter a fugitive slave, there are others in doubt what they should do. There is an aged brother in this Convention, whose Christianity no one doubts, who is undecided as to what he should do in this emergency; who says he should hesitate. This is therefore a plain question of Christian duty, and we have come together, as Christian brethren, in conference and convention, to discuss just such questions.

Rev. Joseph Osgood, of Cohasset, said; It has been denied by the Congress of the United States; by respectable men; and he was sorry to say, by ministers of the gospel of Jesus Christ, that there is a law higher than the Constitution. As far as he could learn from the New Testament; and from the conduct of the apostles and martyrs, he supposed that the law of God had always been regarded, by Christian men, as superior, in authority, to the law of man. And it was because that principle had been upheld by the church, and especially by our Puritan ancestors, that we were here to-day, in the exercise of religious rights. For himself he would be glad to merge the political into the religious aspects of the question, and take up the subject as presented in the beautiful sermon we had heard this morning, and in the remarks of the last speaker, Rev. Mr. Ellis.

The motion to refer the subject to the Committee was carried by a large majority, whereupon the Chairman of the Committee immediately offered the following resolution.

Resolved, That we regard with profound sorrow and detestation the provisions of a law, recently enacted by our National Legislature, and known as the Fugitive Slave Bill; that we believe this opinion to be general; and we are determined to use all righteous measures to secure its speedy repeal.

Rev. Dr Gannett, expressed his dissatisfaction, and said the resolution did not glance at the question that had been raised.

Rev Mr. Pierpont, spoke on the supremacy of the divine law, and took the ground that if we do not recognize it we are practical atheists.

Rev. Mr. Bellows said there was no such question in the country, as whether God is supreme, and his laws above human laws. The question is whether it is the will of God that we should submit to the law of the land. It is a question in casuistry, about which the best of persons may honestly differ.

The Convention adjourned till 2 o'clock, P. M.

AFTERNOON SESSION.

One of the Vice Presidents, occupying the chair, stated that the resolution offered by the Committee, on the subject of the Fugitive Slave Law, was still before the Convention.

Rev. Mr. Harrington, of Hartford, Conn., explained his position in regard to this subject, and avowed himself in favor of the resolution.

The resolution was then submitted to a vote, and adopted without a dissenting voice.

The Vice President, stated that the *third* resolution, which had been temporarily laid on the table, to make way for the disposition of this subject, was now before the Convention.

Rev. Mr. Nightingale, of Chicopee, spoke to this resolution. He alluded to the happy disposition of the subject, which had to some extent disturbed the harmony of the Convention, and compared it to the mist, which, having "obscured our morning sky, and troubled us with storms, has, in part, been dissipated, by the action of the atmosphere; part will gather in clouds about the setting sun, and part will go to form the glorious arch of the rainbow."

The objects presented in this resolution are essential to the life of our churches.

There can be no life in any body without activity. The church that will live must do something—must do something as a church. The individual Christian will act in his private sphere, and so live. The church must have its associated action, else it cannot be a church, a true and living member of the body of Christ. We feel the want of social life in our churches, and of union in our body, and it can only be supplied, by uniting together as churches, and as a denomination, in doing our own Christian work. Our ministry at large; our societies for the benefit and employment of the poor, have given new life to the churches where they exist. A missionary enterprise will unite us all; give unity to our whole denomination; life to all our churches, and open a new channel, through which water will flow from the fountain of God, for the refreshing of the nations.

Mr. Geo. G. Channing, spoke in favor of the missionary enterprise

Rev. Mr. Nute, of Scituate, expressed his personal interest in the subject; alluded to his journey through the West, and spoke of the great field of labor there, already white for the harvest. He thought the great difficulty was the want of young men to enter upon it.

Hon. Albert Fearing, spoke of the want of interest in the missionary enterprise, and compared the deep interest the fugitive slave question excited with the apathy and indifference with which this subject was regarded. He expressed incidentally his sense of the injustice of slavery, and said he would be willing to sacrifice all he was worth if it could be the means of freeing the country from the institution. But this was not the only evil to be remedied. There are millions of other persons, who are absorbed in selfishness and sin, alienated from God, and in need of salvation. They are bound fast in the fetters of sin. And we look on, knowing the awful consequences that must overtake them, and do nothing. He spoke of the want of missionaries at the West, in California, and elsewhere. Our children, educated here in New England, in the Unitarian faith, go off there, and they have such a repugnance to the preaching they hear at other places of worship, that they soon cease to go at all, and becoming more and more subject to worldly and evil influences, they feel less the restraints of their religious training, and are sometimes led on to ruin. He related one such instance that had come to his knowledge, and yet we see our sons going to these countries, and send no missionaries with them; we build no churches for them. He knew of one Orthodox church that did more for the missionary cause, every year, than all our churches in this region put together. It was not the want of the wealth that we did not do more. It was not the want of intellect. In these respects we could compare favorably with any other denomination. He urged the necessity of giving the means, and accompanying it with our prayers, for the promotion of missionary enterprise.

Rev. H. W. Bellows said, he believed the reason the Unitarian denomination do not move in the missionary cause is because they lack the conviction of its importance. The plain reason why the Orthodox have done, and are doing, so much for missions is because they believe souls are dying for the want of the saving knowledge of Jesus Christ.

We have in a great measure the true view of the evil of sin; but have we that conviction of its consequences which moves our Orthodox friends to such efforts for the salvation of souls? He believed that souls were perishing, and for aught he knew everlastingly, for the want of the knowledge of Jesus Christ. He alluded to the discourse preached by Mr. Brooks in the morning. It did not satisfy him, beautiful as it was, and much as he responded to many of its ennobling sentiments. He believed that the radical principle of that discourse could never awaken a missionary effort. What was the doctrine of that discourse? That honesty would save a man. He would not be thought wanting in reverence for this virtue, heart-honesty, sincerity, truthfulness; but if he understood the matter, the Gospel was the means of attaining this honesty. This honesty is such a difficult thing that the world knew little about it till Jesus Christ came into the world, and gave us the means of attaining it.

We have been ever describing the Christian character, instead of looking to the means by which it is to be attained. We must come back to the discussion of the first principles of the Gospel. He thought we were in an error on this point. When he saw the discourse we listened to this morning so generally approved, he felt sensible that he was in a small minority on this subject. He regarded Christianity *as a system of means*; but he did not find this fact to be very strongly impressed on the great body of Unitarians. That single idea had become an era in his professional career. It had given new life and interest to his labors as a minister of Christ. He who agreed with him in that, he cared not how they might differ about retribution, or any other question of theology or metaphysics, was a co-worker and fellow-laborer with him. The Gospel is a remedy, and no man can dispense with it. No man can be saved without it.

Rev. Dr. Osgood, of Springfield, said he ought to make an apology for rising to speak, but when he remembered that he had been invited to take a seat in the Convention he did not feel that it was necessary. He must confess that he had heard some most precious truth; he had been deeply interested in the discussions of this afternoon, as he had also on the previous day. Said he, "If you carry out the principles uttered here, this afternoon, you will have the missionary spirit. It is this that has produced the missionary spirit in the orthodox churches." He commented also on the sermon preached this morning and thought it exceedingly defective, in not recognizing more distinctly the agency of the Gospel in producing moral honesty or goodness. The Gospel of Jesus Christ is necessary to make men see what lying is. He spoke of the condition of the heathen, as being destitute of that moral honesty and truth which are produced by faith in Jesus Christ. Such was the testimony of the missionaries. He expressed the gratification it would give him to see this church crowded with people to listen to such doctrines as we have heard this afternoon. If you go on in this way no orthodox man will lift up his voice against you.

Rev. Mr. Simmons, of Springfield, and pastor of the Unitarian church, said he was glad Dr. Osgood had found that he and the Unitarians were so nearly together. He and his friend Mr Bellows reminded him of two warriors, where the contending armies come so near together that they stood side by side, with their bayonets crossed, pointing in opposite directions. He wished to offer a word of explanation respecting the sermon of his friend and Br. Brooks, who was not now present in the Convention. His sermon had been called a defective view of the subject. He supposed Mr. Brooks intended it should be a defective view. Every sermon was a defective view of Christianity as a system. It was only an exhibition of a particular idea, which was certainly true, that without that moral quality which he called honesty a man is not saved. Mr. Brooks would doubtless agree with gentlemen as to the means by which that moral excellence is to be attained.

Rev. Mr. Bellows was not in favor of covering up any differences, of opinion that exist among us. He thought error injurious and destructive, and he had no desire to obliterate those distinctions and differences which may obtain among us.

Rev. C. Palfrey, also thought Mr. Brooks was misapprehended. His definition of honesty indicated more than was generally attributed to the word. It described a state of moral goodness, a state that was receptive of divine influences, and which he conceived to be perfectly consistent with the idea of christianity as a system of means and influences.

Rev. Dr. Farley, agreed with Mr. Bellows in regard to covering up any difference of opinion that exist among us. He had not heard a word that had shaken his conviction of the correctness of Mr. Brooks's sermon. He accepted the view it presented heartily. And where, he asked, is the novelty of what the brother from New York has so eloquently stated? When and where have Unitarians held that the gospel is not a remedy—a system of means for the recovery of mankind from sin, through Jesus Christ? From his earliest experience he had never had any other view. With all his acquaintance with the writings of Unitarians he knew of nothing inconsistent with the idea of the gospel as a system of means. The peculiarity of his friend consisted in his views of human depravity, which had not appeared in the discussion; but from which he (Dr. F.) wholly dissented. He would do justice to what we had called "a precious faith." Let that faith be seen and felt in its reforming power, and there is no reason, why we should not engage in missionary movements.

The resolution was unanimously adopted.

The *fourth* resolution was then stated by the chair, which was as follows:

4th. *Resolved*, That, as a distinguishing characteristic of our denomination has always been to seek for the elements of pure Christian truth, and to enforce their direct application to human life; we feel it to be our duty, at the present time, to authenticate the principles of Christian faith, by Scriptural study, by intelligent inquiry, and by practical piety, and thus to meet the skepticism, the indecision, and the worldliness of our times.

Mr. G. W. Warren, of Boston, spoke on the importance of young men, in the larger cities, being drawn into places of worship, and brought under religious influences. It was the only thing that could save them from skepticism and immorality.

Rev. Thomas Hill, of Waltham, made a statement of his faith, touching the supernatural character of Christianity. He believed in the innate depravity of man—not acquired depravity of character, nor an original taint of the soul; but the depravity of the will, whereby it is opposed to God, and is only overcome by the spirit of God, operating through the religion of Jesus Christ. Consequently he believed in Christianity as a system of supernatural means and agencies for the recovery of man. He thought highly of natural theology, yet it was trash compared with the Gospel. He found nothing in nature about sin; no evidence of immortality that could satisfy his mind. He must turn to the evidences of Christianity. He accepted the fact that Jesus Christ was crucified, that he died, was buried, and rose again. He accepted Christianity as a supernatural religion. It found man in a state of depravity and guilt, and its aim was to regenerate him, and save him from his sin. Jesus Christ came into the world to reconcile men to God, and this implied enmity and unreconciliation on the part of man. He saw no way of recovery from this condition except through Jesus Christ. There is no holiness except in obedience, and no hope of salvation. No man, but one, ever did any act from those motives which constitute it a holy act who had not been regenerated by influences above nature.

Rev. Mr. Ellis, of Northampton, expressed his concurrence in these views, and thought there were many of the clergy who entertained the same view. Those present who held this view were requested to hold up their hands, and quite a respectable number of persons did so.

Mr. David Reed, of Boston, made some remarks on the subject of human depravity, with a view to prevent a misunderstanding of terms, one of the speakers, Mr. Hill, having expressed his belief in total depravity, which was afterwards qualified to mean depravity of the will.

The *fourth* resolution was unanimously adopted.

The fifth resolution was stated by the chair, which read as follows:—

5th. *Resolved*, That while we gratefully remember the labors of a faithful father in the ministry, Rev. Elijah Dunbar, of Peterborough, and the active zeal and philanthropy of a younger brother, Rev. Mr. Perkins, of Cincinnati, who have passed on from their earthly life, we have cause for rejoicing, in view of our present need, that during the past year no active minister of our Christian connection, with a single exception, has been removed by death.

Hon. Mr. Prentiss, of Keene, N. H., paid a warm tribute to the memory and character of Mr. Dunbar, and

Rev. H. W. Bellows spoke of the Christian excellence and great moral worth, of Mr. Perkins, dwelling especially upon his devoted labors for the poor of the city of his residence, the high respect of the people for him, and of his great talents as an extemporaneous and eloquent preacher.

The resolution was adopted by the uprising of the whole assembly.

The following gentlemen were appointed a Committee of Arrangements for 1851.

We object to such resolutions equally, whether we agree or disagree with what they contain. Such a Convention is in no proper sense of the word a representative body, and it has no right or authority to pass resolves as such. Besides, where is this to end! If this custom be introduced, every man who has some project or idea which he thinks of great moment to society, will be glad to gain for it the sanction of such an assembly. The questions of tariff or free trade, of mutual banking, of Fourierism, and a hundred others, seem to different individuals to be the great questions of the day, and to involve more serious consequences than any law respecting fugitive slaves. Whether they are or are not as important as is supposed, it is obvious that they are not the questions on which it is fitting that such a convention should pass resolutions.

We are opposed to such resolutions, not because we are indisposed in a proper way to express our views on the subject of Slavery or Slave laws. As our readers know, we have long since, and repeatedly stated our opinions in the Register on both points; nor are we likely in future to refrain from doing so, any more than we have in the past. Our purpose is simply to comment on a method of conducting business, which if continued must break up these annual meetings. We would not be misunderstood. We do not object to the discussion of any subject which is introduced through the business committee; though we think it very desirable that it should be known beforehand what subjects will be brought before the convention.—What we object to is the passing of resolutions, on matters which are generally understood to be aside from the special business of the meeting, by means of which a minority are made to appear responsible for ideas and opinions which, in that form, they do not choose to be responsible for; and which, above all, the convention has no right or authority to send forth as the views of the denomination.

A large part of the discussion was interesting and profitable, and the gathering on Wednesday evening was exceedingly agreeable. Hampden Hall was filled with hosts and guests—the teatable was most hospitably loaded and attended—excellent speeches, interspersed with delightful music, were listened to, and the evening spent in cordial greetings, will be long remembered by all who were present.

[For the Register.]

NORTH ANDOVER.

CONSECRATION OF A CEMETERY.

A beautiful spot of wooded and open ground, in the North (first) Parish of Andover, surrounded by hills and in view of a quiet lake, was consecrated last week as a Rural Cemetery. The day was cloudless and comfortably warm, the assembly large, and the religious exercises were of deep interest,—animated, fervent, and filled with a Christian spirit of cheerful faith and hope. The Indian associations with the place afforded striking allusions, and the autumn season, with its falling leaves, dying flowers and "shocks of corn fully ripe" was specially appropriate to the services. They commenced with the following hymn, written for the occasion by a friend from Milton Hill, whom many will recognise from the character of her stanzas.

We come, to consecrate to-day,
With spirits hushed, and words of prayer,
A sweet, still spot—that we may lay,
In days to come, our loved ones there.

But yesterday 'twas common ground—
Henceforth, not even a flower shall spring
Out from its bosom, but shall be
Unto our hearts, a holy thing.

We stand among our future graves,
Around us lies the unbroken sod,
And who shall first be slumbering here,
None knoweth, save the Omniscient God.

When grief shall darken in the soul,
And dust to dust, with many a tear,
Be given—O Father! then let love
Come down to meet the mourner here.

In beauty we would clothe the spot,
And oh! may help and grace be given
To robe our lives in beauty too,
And make our resting place in Heaven.

The other services were Introductory Prayer and Reading of Scriptures, by Rev. Mr. Poole, an Address by Rev. Wm. T. Briggs, Prayer of Consecration, by Rev. Francis C. Williams.

Closing Hymn, (Old Hundred.)

Benediction.

After these were concluded, the lots for burial were sold at auction; one of the princely merchants of Boston, a native of the North Parish, bidding off the *choice* of the first two, at an hundred dollars each. The plan and success of the whole undertaking are proof of the enterprise of the thriving town, and we trust that the harmony so plainly shown among their peaceful and lovely scenery may long remain unbroken.

CHRISTIAN INQUIRER. Our friends of the Inquirer are right. They need make no apology to us for plain speaking. Our confidence in them and their correspondent J. F. C. is such, that we shall use no ceremony when we may have occasion to meet their arguments or oppose their views. Such collisions do not throw the shade of a shadow over our kind personal feelings and our perfect confidence in them.

ERRATUM. We are sorry to have marred in the least anything so perfect in its way as the little poem published week before last, entitled "*The Cricket to September*," where at the beginning of the fourth stanza we turned "life's rest" into a thing so dull and tame as "life's zest."

News from the Churches

UNITARIAN PREACHING AT YORK, (PA.) We are happy to learn that Rev. Dr. Burnap of Baltimore, during a recent vacation, was requested to preach at York, Pa., a place of about 10,000 inhabitants. He accordingly preached there on the first Sabbath in September. His audiences, considering the weather, were large, and manifested a very deep interest in his preaching. "There is, says Dr. B. an excellent hall, which can be procured on very favorable terms. And in a few months I hope to make an arrangement for preaching there on a series of week days."

NEW SOCIETY AT CLINTON. Rev. Mr. Lincoln, Secretary of the American Unitarian Association, preached last Sabbath at Clinton, a manufacturing place near Lancaster, to large and attentive audiences. We understand that a society has been organized there, and arrangements have been made for the support of public worship for a year.

GREENFIELD. We understand that Rev. Hermon Snow has accepted an invitation to take charge of the Unitarian Society at Greenfield till the first of May.

SOUTH NATICK. Rev. James Thurston, late of Billerica, has been invited to preach at South Natick for six months.

Notices of New Publications.

A GREEK AND ENGLISH LEXICON OF THE NEW TESTAMENT. By Edward Robinson, D.D., LL.D., &c., &c. A new Edition, revised, and in great part re-written. New York: Harper and Brothers. Sold in Boston by Crosby & Nichols.

The first edition of Dr. Robinson's Lexicon of the New Testament was published in 1836, and immediately three rival editions of it appeared in England, which were soon followed by two abridgments. After a period of eleven years a new edition was called for here. But as very important works on the interpretation of the New Testament had during those eleven years been published, and as Dr. Robinson's own time had been taken up partly in a visit to the Holy Land, but principally in the daily interpretation of the New Testament before large classes of young men preparing for the ministry, he found that his earlier work needed to be thoroughly revised and almost entirely rewritten. This great labor he has gone through during the last three years, and we now have its results in the work before us.

We have such confidence in the author's laborious accuracy, in his conscientious, enlightened and unwearied industry, as well as in his great and varied attainments, that we recognise at once his weight as an authority in all matters pertaining to Biblical criticism, but especially in this particular department. It would require a very thorough and extended examination, or rather use, of the Lexicon, to form a critical opinion respecting its peculiar merits and defects. We have been able to examine it only in small parts and with reference to particular matters. The plan is, to give, first, the radical meaning of each word, and then to deduce from it, "in logical (not historical) order, all the significations which occur in the New Testament." There can, we suppose, be no question as to the author's success in giving the primitive signification of words. In the second and more difficult part of his work, he has brought to his aid a vast amount of collateral learning. By his thorough acquaintance with Hebrew and with the classical Greek, and more especially by constant reference to Hellenistic and the later Greek writers, he has done a great deal to bring out clearly and with authority the secondary significance of words, as well as some of the remoter shades of meaning that gather round particular expressions. So far as the author confines himself to the definition of single words, however remote from the primitive meaning, we have yet found no instance in which he does not seem to us correct. If he had stopped here, leaving inquirers to find out for themselves the interpretation of doubtful passages with the aid of his definitions, he would have done all that is strictly required by a Lexicon, and his success, we believe, would have been perfect. Even when the words belong to disputed questions, a great amount of valuable information in a condensed form will be found to illustrate their meaning. We would refer to the word *baptizo* as an admirable example to show how much appropriate knowledge, all within the legitimate province of a Lexicon, may be brought into the limits of a dictionary. The whole argument, or all that is necessary to carry it out, is there.

But in going beyond words, the author has not always, we think, been equally fortunate. "Attention," he says, "has been given to the interpretation of difficult passages; in order that the work may, in some measure, supply the place of a more extended Commentary." This brings the work at once on disputed ground. Instead of furnishing simply the elementary knowledge of words, out of which we are to construct our theories of doctrines, it enters into the department of dogmatic theology, and decides for us what those doctrines are.

As an example, Dr. Robinson, under the word *dikaiosune* (righteousness) gives some six or seven different definitions, to every one of which we assent as true. The primitive meaning he states as *the doing* or *being what is just and right*. Under one head he says, it is "spoken of that *righteousness* which has regard to God and the divine law, viz., either (1) merely external and consisting in the observance of external precepts," (as *the righteousness which is in the law*, Rom. x. 3, 5,) "where it is contrasted" (with the righteousness through faith;) or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness*, vital religion." These, and other definitions are supported by their appropriate authorities, and furnish us the means of translating the word for ourselves wherever we may find it. But Dr. Robinson is afraid to trust us with his own definitions, and under the last definition that we have quoted, where righteousness is represented as "internal, where the heart is right with God," &c., he adds the following explanations: "Hence in Paul's writings, the righteousness of (from) God which is of (through) faith in Christ, i. e., the righteousness which God *reckons* or *imputes* to believers because of their faith in Christ." Now we submit, that this is pure dogmatism, that the expression "*reckons* or *imputes*" is not "logically" deduced from the words quoted, nor from the definition given, but is entirely foreign to both, a needless, irrelevant and gratuitous interpolation. The literal construction of the passage from Dr. Robinson's own definitions would be, "the piety towards God," or "the vital godly religion" which comes through faith in Christ. As further illustrations, less striking, however, than the one we have given, of this unfavorable mode of enforcing disputed doctrines, we would refer to the words, *theos, pistis, logos*, in all of which points at issue among theologians are quietly assumed as if no doubt had ever been started. For example, under the word *pistis* or faith is this explanation, "faith in Christ's death, as the ground of justification before God, i. q., *saving faith*," Rom. iii: 22, 25, 26. "So from the connection absolutely, 1 Cor. xv: 14, 17, Gal. ii: 16."

Dr. Robinson recommends to the student, and we heartily join him in the recommendation, "first, to study the New Testament for himself, with only the help of his grammar and lexicon, giving close attention to the context and the logical connection. In this way, whatever he acquires will be his own, and will remain with him." But, if words like those quoted above, are put into the student's mouth by the Lexicon, we see not in what sense it is that whatever he "acquires will be his own." It is even less so than when gained from an extended commentary, for there the reasons usually are given, but here the construction rests solely on the authority of the lexicon.

Illustrations like that given above, might be multiplied to show that we have here not merely a lexicon, but an authoritative work on dogmatic theology. Something of the kind is perhaps nearly inseparable from the nature of the work, and every young man who studies the New Testament in Greek with the aid of this lexicon should be presumed to have mind enough to separate simple definitions from doctrinal interpretations, so as to give to the former as much, and to the latter as little, weight as they deserve. What we have pointed out as an imperfection, is one which must exist till we find, what perhaps never will be found, a man of vast philological learning, thoroughly imbued with the Christian spirit, with a large comprehension of the whole design of the gospel, who is able to study out and to interpret the separate words and sentences of the New Testament by the light of the highest Christian knowledge and experience. As we cannot have that, what we most desire next, is a lexicon constructed according to the most enlightened principles of philological science without any reference to the doctrines which it may support or overthrow. As we have in Griesbach and Tischendorf a text of the New Testament formded from judicious and extended collations of the best ancient manuscripts without reference to any controversies or disputed doctrines, so we should rejoice to have a lexicon constructed according to the purest principles of its own science.

We owe a great deal to Dr. Robinson for what he has done. His "Biblical Researches in Palestine," is one of those truly metropolitan works which send their treasures of knowledge into every province of a divided empire. All denominations of Christians may draw from it with equal confidence and gratitude. In his Lexicon are marks of the same intelligence, learning, accuracy, fidelity and unbounded industry. It is an exceedingly valuable contribution to Theological Science, and is, to those not very familiar with Latin, by far the best manual they can have for the study of the Greek Testament, while it is the most convenient book of reference for the general student and scholar. We gladly recommend it to professional men generally, and to all who would study the New Testament in the original language. But while we recommend it to them in all other respects, we should ask them to receive with some caution any paraphrase it may give of any passage which may be supposed to bear on points of controversial theology. At the same time we should add that in the fidelity of its definitions it furnishes the intelligent student with the means of correcting what may be erroneous translations.

A REVIEW OF PROF. STUART'S "CONSCIENCE AND THE CONSTITUTION." By Rev. R. W. Clark of Portsmouth, N. H.

This pamphlet is a series of thirteen articles, first published in the Boston Atlas, and re-printed in the present form, by a gentleman of this city, for gratuitous circulation. Its main object is to deprive slavery of the alleged sanction of Scriptural precept and precedent. It is argued, first, that even the Mosaic law, in its humane regard for slaves and its numerous provisions for their emancipation, tended to disallow and ultimately to abrogate involuntary servitude, and, *secondly*, that, were it not so, it is disloyalty to Christ to go back to Moses for instruction on a subject on which the precepts and spirit of the gospel are explicit beyond a shadow of doubt. Every important passage of Scripture which bears upon slavery is brought up for discussion, while the duty of the Christian citizen with reference to fugitive slaves and the [then prospective] law for their restoration is treated with equal boldness and soberness. The author has wrought a work worthy of his profession, and adapted to enhance his already well-earned reputation. We know of no contemporary treatise on the subject of slavery, which could be read to more advantage, so free is it from all radical and destructive tendencies, so guarded are its statements, so amply verified its alleged facts, so cogent its reasonings, and so genuine and earnest its expressions of sympathy with the enslaved and with the cause of freedom.

GENERAL INTELLIGENCE.

A plan has lately been started to lay out a new Cemetery in the vicinity of Boston. As the attempts which the city itself has made to prevent intramural burials and provide a general place for interment have hitherto proved ineffectual, a company has been formed, who hope to provide by private enterprise what is so much needed—a Cemetery for the use of the citizens generally without the city limits. The spot selected is situated on Walk Hill street, partly in Roxbury and partly in Dorchester. It is about five miles distant from the centre of the city. The Providence Railroad passes within eighty rods of its western limit and the cars stop very near to it. The most direct way to it is over Harrison Avenue and by Grove Hall. A large party of gentlemen visited the grounds the other day and were much pleased with them. We learn from the daily papers that subscriptions for shares are rapidly filling up and there is every hope of the success of the plan. We trust that it will succeed. The impropriety, or more properly speaking, the unhealthiness of intramural burials is notorious, and we hope that before a great while, all our burials will be outside of the town.

——The new fugitive slave law continues to engross a large share of public attention. It is almost universally reprobated at the North, and the opinion is very generally expressed that it would be impossible to enforce it, at least in Massachusetts. The following extract from the Hon. Josiah Quincy's letter on the fugitive slave law is exceedingly interesting, as showing the feeling of the community at the time of the passage of the old law of 1793. Mr. Quincy says:

"The law of 1793 was not deficient in strength. It was ample for its objects, and would have been as effectual in Massachusetts as it was elsewhere. Its utter inefficiency *here*, resulted solely from the unanimous spirit pervading the whole people of the state on the subject of that Law, and from the inwrought sovereignty, in the minds of the people of this state, of the principle of the Constitution of the State, which secures to every human being, within it, the right of trial by jury in every case affecting his life, liberty, or property.

"The universality of this feeling, within this state, on this law, is attributed, most falsely, to the labors of a class of men, at this day known by the name of 'abolitionists.' That feeling existed long before any such class had existence, or even a name. It was grown in the grain, it was infused by nature as a component element into the blood of the people of this state. I have been intimately acquainted with, and a close observer of, the character of that people for sixty years, and I do not believe there has been a moment, in which, within any populous district of this state, the law of 1793 could have been openly enforced; and without any pretension to the spirit of prophecy, I foretell that the same will be the fate of the Law of 1850.

"I can speak on this subject with a somewhat personal certainty so far as it respects the existence of the feeling prevalent on this subject *fifty-six years ago*. Sometime about the year 1794, soon after the first law on this subject was passed, I was sent for as a Counsellor-at-Law, to appear before one of our acting justices of the peace—(Greenleaf)—to defend a person then on trial, under the charge of being a slave, on the claim of his master, for delivery to him. On appearing before the justice, I found the room filled with a crowd of persons, not one of whom I knew, but who were attending the court, apparently from interest or curiosity. Among them were the constables, and the agent of the master, but who the other persons were, or what was the object of their assembling, I was ignorant. I entered, of course, on my duties, as advocate, called for the evidence of the agent's authority, and denied the authority of the law of Congress, and of the magistrate under it, to deliver an inhabitant of Massachusetts into the custody of another, unless after trial by jury, according to the Constitution of that State. While occupied with my argument, I was suddenly interrupted by a loud noise behind me, and on turning round, I found, to my astonishment, both the constables and the agent on the floor, and the alleged slave passing out of the room between the files of bystanders, which were opened to the right and left for his escape.

"About a fortnight elapsed, when I was called upon by Rufus Greene Amory, a lawyer of eminence at the Boston bar, in that day, who showed me a letter from a Southern slaveholder, directing him to prosecute Josiah Quincy, for the penalty under the law of 1793, for obstructing the agent of the claimant, in obtaining his slave under the process established by that law.

"Mr. Amory felt, not less than myself, the folly of such a pretence; and I never heard from him, or from any one, anything more upon the subject of prosecution. This fact and the universal gratification which the result appeared to give to the public, satisfied my mind that unless by accident, or stealth, or in some very thin settled parts of the country, the law of 1793 would forever be inoperative, as the event has proved, in Massachusetts. And the same will, in my opinion, be the case, as I have already said, with the law of 1850."

——The first lecture of the season before the Lowell Institute was delivered last Tuesday evening, at the Hall of the Institute, by Professor Francis Bowen of Harvard College. His subject was political economy; one that is usually regarded as eminently dry, but one that ought to be clearly understood by every community. The attainments of Professor Bowen are unquestionable and he will doubtless give a full and clear exposition of the science he proposes to discuss.

——A correspondence has lately appeared in the journals between the Hon. Isaac Hill and Daniel Webster. It appears that Mr. Hill addressed a note not long since to Mr. Webster in which he congratulated the latter upon his course with regard to the slavery question and especially upon the celebrated Union speech. Mr. Webster's reply, which expresses in strong language his firm conviction of the justness of the course he has pursued, may not be uninteresting to our readers.

"HON. ISAAC HILL,

Dear Sir:—I regard such a letter from you as that of the 17th of this month as an extraordinary and gratifying incident in my life. For a long course of years we have belonged to opposing parties, espoused opposite measures and supported for high office, men of very different political opinions. We have not however taken different views of duty in respect to the maintenance of the Constitution of the United States. From your voice or your pen, any more than from mine, there never has proceeded a sentiment hostile to "that UNITY of Government which constitutes us one People."

"And now, when we are no longer young, a state of things has arisen seriously interrupting the harmony and mutual good will which have hitherto existed between different parts of the country, exciting violent local animosities, impeding the regular and ordinary progress of the Government, and fraught with mischief of every description.

"And all this has its origin in certain branches of the slavery question, which, as it appears to me, are either quite unimportant in themselves, or clearly settled and determined by the Constitution.

"All this I have seen with that keen regret which you have experienced yourself, and which cannot but be a common feeling with all reflecting men, who are lovers of their country.

"To this unhappy state of the public mind I have felt it my duty to address myself, not in language of irritation, crimination or menace, but in words of peace, patriotic sympathy, and fraternal regard. My effort has been and will be, to the full extent of my power, to cause the billows of useless and dangerous domestic controversy to sleep and be still.

"I am as fully aware as other men of what is to be expected from such attempts. In highly excited times it is far easier to fan and feed the flames of passion and discord, than to subdue them, and in such times he who counsels moderation is in danger of being regarded as failing in his duty to Party.

"These consequences I willingly meet; these dangers I encounter without hesitation, being resolved to throw myself, with whatever weight may belong to me, unreservedly into the scale of the UNION. Where Washington led I am willing to follow, at a vast distance indeed, and with unequal, but no faltering steps.

"The speech which you commend so much above its merits, I submit to the political party to which I belong, and to the wise and patriotic men of all parties, in the generation in which I live, and I cheerfully leave it, with the principles and sentiments which it avows, to the judgment of posterity, if I may flatter myself that anything, spoken or written by me, will be remembered long enough to come before that impartial and august tribunal.

I am, with great regard,
Your obedient servant,
DANIEL WEBSTER."

——The late advices from Europe are interesting, but not very important. In England there is a good deal of excitement with regard to Ocean Steam Navigation and Electric Telegraphs. The proposed railway from Halifax through Maine has attracted much attention. The Commissioners appointed by Government to make a Survey of Galway Harbor, reported favorably. There appears to be a growing belief that ultimately that port will be decided upon as the point whence the North American Mails will be despatched. The *London Times* and *Chronicle* are urging the Government for the adoption of some port on the Western Coast of Ireland as a port for the steames to touch at for the receipt and transmission of the latest and earliest intelligence between the two hemispheres, but those two journals do not appear to favor the idea of making Galway the terminus of the Royal Mail Line. It is stated that the English Government proposes to establish a line of steam ships between England and Africa, for the purpose of carrying the mail and preventing the slave trade. It is proposed that the fleet shall consist of forty vessels, and that one shall be detached from the station along the coast monthly to come home and return with the mails, thus establishing a regular monthly communication with the African coast, and effectually crushing the slave traffic.

In France, thirty individuals, charged with belonging to a society whose object is the restoration of the Bourbons, have been found guilty, and sentenced to six months' imprisonment. The Government, it is reported, have conveyed to the French Ambassador at Turin, its decided disapprobation of the treatment of the Archbishop by the Piedmontese Government. Advices from Turin itself state that the High Court of Appeal have condemned, by a large majority—13 to 1—the Archbishop, for abuses of his high powers as a functionary. The See is declared to be vacant, all his domains are seized and the Archbishop himself condemned to banishment. The Archbishop Cagliari has been treated like his colleague at Turin, and both have slipped off to Civiti Vecchia. General Haynau has been put under arrest in his own house.

A VENERABLE RELIC IN A CURIOUS PLACE.—As the workmen engaged in repairing the Old South Church were removing some bricks in the tower of that edifice, on Monday morning, it became necessary to take out a flat stone over the place in the wall through which the connecting rod of the hands of the north dial of the clock passed. This stone proved to be a finely-chiselled grave stone, bearing the name of Joshua Scottoe, who died in 1698.

By reference to Dr. Wisner's History of the Old South, we find the name of Joshua Scottoe as one of the brethren and founders of that Church, who came off from the First Church May 12th, 1669.

We find in Farmer's Genealogical Register, that this person was a man of some note in the colony. He was admitted a "Freeman," that is a voter, at Boston, in 1639. He joined the Ancient and Honorable Artillery in 1645; was chosen an Ensign in 1657; he was also a Captain. He was the author of a tract published in Boston in 1691, and put forth another three years afterwards, in 1664.

The name has become extinct, or perhaps the descendants have adopted the name of Scott. How the stone came to be in so singular a place, and at such an elevation, is unknown. Only the edge of it was visible in the wall. It was in the tower, back of the north dial, some fifty feet from the ground. [Atlas.

FUGITIVES. A late despatch from Toronto says: "Fugitive slaves arrive here by almost every steamer from the American side."

GREAT DESPATCH. We saw last evening on the counters of Messrs. Warren & Co., 192 Washington street, some beautiful Paris Cashmeres and Mousselines, which were re-ordered on the 4th of September from choice styles received and sold. The order was sent by the Europa to Messrs. S. Allain & Co., Paris; the cloths were bought and the goods printed, after its receipt in Paris, and the goods sent to Havre, and from Havre to Liverpool, and came in the America, 5th Oct. steamer, arriving early Thursday morning. Passing our Custom House with equal despatch, they were on Messrs. W. & Co's counters for sale in 44 days from the date of the order, which can be seen and substantiated, if any doubt this *unprecedented tour de force*.—Boston Evening Transcript.

SOUTHERN PROJECTS. A long article appears in the Charleston Evening News, urging the formation of a company of one thousand slaveholders, who are each to take five negroes, all well armed, for the purpose of establishing a colony in California. It is proposed that they shall engage in agricultural pursuits, and form the nucleus of a community that will "contrast favorably with, and ultimately displace the desperate crew of adventurers, murderers, and coiners, of mongrels, Mexicans, and free soilers, who have congregated upon the new Golden Chersonese, and are daily disgracing it with their crimes, and despoiling it of its long hidden riches."

HABITS OF ROYALTY. A gentleman who left Honolulu on the 26th July, reports that King Kamehameha had recently had a very severe attack of *delirium tremens*, and was lying dangerously ill, so that his recovery was a matter of great doubt.

MARRIAGES.

In this city, 17th inst, by Rev Dr Peabody, Mr Henry C. Wainwright, to Miss Sarah B. Dexter.

Oct. 17, by Rev F. D. Huntington, James H. Hill of Greenland, N. H., to Elizabeth Georgiana, daughter of William A. Brivrd of Portsmouth.

In Brighton, on Wednesday morning last, by Rev Mr Whitney, Charles E. Snow, merchant of Northboro', to Miss Lydia H. Cocham of Brighton, daughter of the late Benjamin Gorham.

In Canton, 21st inst, by Rev Mr Huntoon of Marblehead, Mr E. Daggett of Haverhill Mass., to Miss Betsie Tucker of Canton.

In Lexington, 17th inst, by Rev Fiske Barrett, Mr Emery A. Mulliken to Miss A. M. Welington, all of L.

In North Andover, Oct. 15, John C. Dalton, M. D., of Lowell, to Miss Lydia, daughter of the late Hon. John Phillips of Andover.

In Concord, N. H., 9th inst., Rev D. Augustus Mack of Winchendon, Mass., to Miss Anna, daughter of Wm. Roby, Esq., of C.

In Princeton, N. J., 10th inst, Rev Wm A. Dod to Catherine, daugh er of Commodore R. F. Stockton.

In Paris, France, 30th ult, at the British Embassy, by the Rev Thomas Hale, D. D, Robert Easton, Esq., Barrister, of Montreal, Canada, (second son of the late Rev Robert Easton,) to Anna H., youngest daughter of the late John Winthrop, Esq., LL. D., of Boston, Mass.

DEATHS.

In this city, Mr George Trott, 73.

Oct. 13, George, infant son of Nath'l and Harriet T. Waterman; Oct. 17, Harriet T., wife of Nathaniel Waterman, 39.

Oct. 16, Dorinda J. Stearns, wife of Wm. Stearns, 43.

11th inst, Samuel Winkley, twin son of Mr Eben P. Gould, 2 yrs 11½ mos

19th inst, Mr James H. Bryden, of the firm of C. F. Hovey & Co., 36.

In Dedham, 13th inst, Mrs Mary Dean, aged 98 years 6 months. She had been for seventy-eight years a member of the First Congregational Church in Dedham, and retained her faculties almost unimpaired till her last sickness.

In Worcester, 14th inst, Mrs Louisa, wife of Mr Edward Keyes of Cambridge, 25.

OBITUARIES.

MRS. HANNAH KAY, OF NORTHUMBERLAND, PENN.

This excellent lady, widow of the Rev. James Kay, closed her earthly existence in her seventy-fifth year, at the old family residence in the Borough of Northumberland, on the 2d inst., in the presence of her four sons and four daughters, who came from the East and the West of the State, to witness the departure of one of the most affectionate of mothers, one of the best of women, and of Christians. Her severe sufferings for many weeks, under an attack of *dysentery*, were endured with a fortitude and resignation, for which her life of habitual devotion, and unwavering faith, had well prepared her;—and which had been eminently exemplified in the life, and in the death of a husband of uncommon affection and Christian virtue. Mrs. Kay was born at Halifax, in Yorkshire; and remained as one of the Trinitarian dissenters until after her intermarriage with the Rev. Mr. Kay. She became after this, with him, a decided *Unitarian*. In 1821, they migrated, with their large family, to Northumberland, where he gathered a Unitarian Society, and officiated as their pastor. Mrs. Kay's life was a life of singular kindness to all who approached her; distinguished for active benevolence and unaffected piety. As her last hours drew near, she avowed her religious sentiments unchanged; and her confidence in a happy immortal life increased as her physical power diminished. As the world receded, the open gate of Heaven approached, and the view of the future life became more and more vivid and animating. She desired to rejoin the partner who had gone before her about three years previously; and for many weeks she believed that she would depart about the same day of the month that he had gone; and she only remained about ten days longer than she anticipated. Although she passed the age of seventy-four on the 21st of March, 1850, her vigorous health, until assailed by this disease, promised many years yet, for the exercise of her efficient kindness to every one near her, and especially to her poor, or suffering neighbors. Mrs. Kay closed her eyes in cheerful submission to the call of Heaven, and in humble, but full assurance, through the divine authority of the Gospel, of entering upon a life of blissful immortality.

"Taught to quit this transitory scene,
With decent triumph and a look serene,
Taught to fix her ardent hopes on high,
And having *lived* to God, in God to *die*."

Sunbury, Penn., Oct. 16, 1850.

We copy the following notice from the Onondaga Standard, published at Syracuse, N. Y. Miss Bradbury was a native of Kennebunk Port, Me., and for many years was a highly successful and beloved teacher there, and in some of the adjoining towns. Many friends will read this record of her death and worth with much grief.

Died, on the morning of the 12th inst, AMELIA BRADBURY, long distinguished in this community as a Teacher of rare merit, and a woman of uncommon excellence. To announce her death is to record a public bereavement of no ordinary character. With her strong moral and intellectual powers were combined warm affections and an expansive and generous benevolence. As a teacher her ceaseless aim and earnest endeavor were not only to impart knowledge to the minds, but to instil goodness into the hearts and virtues into the lives of her pupils; to lay a broad and deep foundation, and not to raise a superficial structure. How far she has succeeded her high reputation and extended influence will best testify.

To say strength of mind, integrity of principle, and of life, warm affections, simple manners, frank and cordial expressions, a pure spirit, noble aims and high endeavors, have fashioned a character of no common mould is but a faint tribute to worth and excellence like hers.

Though surrounded by a large circle of warmly attached friends, and beloved and reverenced by a numerous class of pupils, whom she devotedly cherished, still did she meet death not merely with philosophical firmness and Christian resignation, but with triumphant Faith "gladly winged her upward flight to her Heavenly Father," whose messenger of death she received not as a dreaded enemy, but welcomed as an angel deliverer. Long will her memory be cherished in the hearts of her pupils, to whom she has been so great a benefactor, and we doubt not a so honored by *their loves*. By her death science has lost an ardent student; Education a devoted and able advocate, and humanity at large a kind and faithful friend.

"A woman true and pure,
To feel, imagine, reason and endure,
To soar for truth—to labor for mankind." [Com.

CAPEN'S
YOUNG LADIES' INSTITUTE,
GRAY'S BUILDING,
oct26 Corner of Summer and Washington streets.

Massachusetts Cincinnati.

☞ The Standing Committee of the MASSACHUSETTS CINCINNATI, in conformity with a vote of the Society, give notice exclusively, to the Widows and Orphans of deceased Members, and to such of their Brethren who need assistance, to make application to either of the Committee, before Nov. 4, 1850. Those Widows and Orphans who may apply, must state who were their husbands, and who were their Fathers.

THE COMMITTEE,
Messrs. Robert G. Shaw, Wm. Perkins, John Bryant, Thos. Jackson, Adams Bailey, John Howard, Henry K. Hancock, James W. Sever, and Thos. Seward, of *Boston*; Alfred L. Baury, of *Newton*; Henry A. S. Dearborn, of *Roxbury*; Lovett Peters, of *Westborough*; Charles S. Davies, of *Portland*; Seth Drew, of *Kingston*; Edmund T. Hastings, of *Medford*; Zibeon Hooker, of *Sherburne*; and Elijah Vose, of *Dorchester*, are, by this advertisement, notified to meet, in the UNITED STATES HOTEL, in this city, on THURSDAY, Nov. 7, 1850, at Ten o'clock, A. M.
ADAMS BAILEY, *Recorder*.
oct5 5tis

BOARDING SCHOOL FOR BOYS.

THE subscriber will re-commence his School on Tuesday, the 1st of October. One or two more boys can be accommodated in his family. He expects to give the best of his time and endeavors to his scholars. His residence is on a farm, in a healthy country town, and easy of access in all directions.

Refer to Wm. D. SWAN, Principal of Mayhew School; SAMUEL MAY, Jr., Boston; Dr. ROBERT THAXTER, Dorchester; or (for further particulars) to the subscriber, at Bolton.
RICHARD S. EDES.
Bolton, Worcester Co., Aug. 16. 1i2os sept21

☞ *Notice.* The Annual Sermon before the Female Samaritan Society will be delivered Sunday evening, Oct. 27th, by Rev. Thomas Whittemore, in the First Universalist Church in Hanover street.
Services commencing at 7 o'clock.
oct26 MRS J. P. LAREMAN, Sec'y.

☞ *Boston Association of Congregational Ministers.*—The next meeting of this Association will take place on Monday, P. M., next, Oct. 28th, at the residence of Rev. George Putnam, in Roxbury.
oct26 S. B. CRUFT, Scribe.

☞ *Notice.* The Middlesex North Association will meet at Rev. Mr. Abbot's in Westford, on Wednesday, Nov. 6th, at 10 o'clock, A. M.
oct26 2is JOS. C. SMITH, Scribe.

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

At Home.

DR. MORTON, Surgeon Dentist, No. 19 Tremont Row opposite the Boston Museum, will personally employ his discovery (Ether,) extract and fill teeth, and insert his beautiful artificial ones, without the slightest pain.
july 27 eopf.

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NEW STYLE OF PAINTING FOR LADIES.

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POETRY.

The Dying Hebrew.

[From the Poem of the Devil's Progress]

A Hebrew knelt, in the dying light,—
His eye was dim and cold—
The hair on his brow was silver-white,
And his blood was thin and cold!
He lifted his look to his latest sun—
For he knew his pilgrimage was done!
And as he saw God's shadow there,
His spirit poured it-elf in prayer!

"I come unto death's second-birth
Beneath a stranger air,
A pilgrim on a dull, cold earth,
As all my father's were!
And man has stamped me with a curse,
I feel it is not *Thine*,
Thy mercy—like yon sun—was made
On me, as them to shine;
And, therefore, dare I lift mine eye
Through that—to Thee—before I die!

In this great temple, built by Thee
Whose altars are divine,
Beneath you lamp, that ceaselessly
Lights up thine own true shrine,
Oh! take my latest sacrifice—
Look down and make this sod
Holy as that, where long ago,
The Hebrew met his God!

I have known Thee in the whirl-wind,
I have known Thee on the hill,
I have heard Thee, in the voice of birds,
In the music of the rill!
I *dreampt* Thee, in the shadow,
I saw Thee, in the light,
I *heard* Thee, in the thunder-peal,
And worshipped in the night!
All beauty while it spoke of Thee,
Still made my heart rejoice,
And my spirit bowed within itself
To hear Thy "still, small voice!"
I have not *felt* myself a thing
Far from thy presence driven.—
By flaming sword, on waving wing,
Shut out from Thee, and Heaven!

Must I the whirl-wind reap, because
My fathers sowed the storm,
Or shrink because *another* sinned,—
Beneath Thy right red-arm?
Oh! much of this we dimly scan
And much is all unknown—
But I will not take my curse from man,
I turn to Thee, alone!
Oh! bid my fainting spirit live
And what is dark, reveal,
And what is evil, oh! forgive,
And what is broken heal,
And cleanse my nature, from above
In the deep Jordan of Thy love!

I know not, if the *Christian's* heaven
Shall be the same as mine,
I only ask to be forgiven
And taken home to *Thine!*
I weary on a far dim strand
Whose mansions are as tombs,
And long to find the father-land—
Where there are many homes!
Oh! grant, of all yon starry thrones
Some dim and distant star
Where Judah's lost and scattered ones
May love Thee from afar!
When all earth's myriad harps shall meet,
In choral praise and prayer,
Shall Zion's harp—of old so sweet—
Alone be wanting there?
Though I, as now, be there
The Christian's scorn, the Christian's jest;
But let me see and hear
From some far mansion, in the sky,
Thy bright ones, and their melody."

The sun goes down; with golden gleam
And beautiful as a lovely dream
And silently as air,—
The vision of a dark-eyed girl
With long and raven hair
Glides in,—as guardian spirits glide,
And knelt kneeling by his side;
As if her sudden presence there
Were sent in answer to his prayer!

O! say they not, that angels tread
Around the good man's dying bed?
His child—his sweet and sinless child!
And as he gazed on her,
He knew his God was reconciled
And this the messen er;—
As sure as God had hung on high
The promise-bow, b fore his eye!—
Earth's purest hope thus o'er him flung
To paint his heaven-ward faith,
And life's most holy feeling strung
To sing him into death!
And, on his daughter's stainless breast,
The dying Hebrew sought his rest!

The Rights of Woman.

BY MRS. E. LITTLE.

"The Rights of Woman"—what are they?
The right to labor and to pray;
The right to watch while others sleep;
The right o'er others' woes to weep;
The right to succor in reverse;
The right to bless while others curse;
The right to love whom others scorn;
The right to comfort all that mourn;
The right to shed new joy on earth;
The right to feel the soul's high worth;
The right to lead the soul to God,
Along the path her Saviour trod—
The path of meekness and of love,
The path of faith that leads above,
The path of patience under wrong,
The path in which the weak grow strong.
Such Woman's Rights—and God will bless
And crown their champions with success

MISCELLANEOUS.

MARY WASHINGTON.

BY MRS. ELLET.

The only memoir of the mother of Washington extant, is the one written by Geo. W. P. Custis, the grandson of Martha Washington, and published more than twenty years ago in his "Recollections" in the National Gazette. These reminiscences were collected by him in the course of many years; and to them we are indebted for all that is known of the life and actions of this matron. According to these, she was descended from the respectable family of Ball, who came to this country and settled on the banks of the Potomac. In the old days of Virginia, women were taught habits of industry and self-reliance, and in these, Mrs. Washington was nurtured. The early death of her husband involved her in the cares of a young family with limited resources, which rendered prudence and economy necessary to provide for and educate her children. Thus circumstanced, it was left to her unassisted efforts to form in her son's mind, those essential qualities which gave tone and character to his subsequent life. George was only twelve years old at his father's death, and retained merely the remembrance of his person, and his parental fondness. Two years after this, he obtained a midshipman's warrant, but his mother opposed the plan, and the idea of entering the naval service was relinquished.

One of the associates of his juvenile years, Lawrence Washington, of Chotank, thus speaks of the home of Washington:—

"I was often there with George, his playmate, schoolmate, and young man's companion. Of the mother I was ten times more afraid, than I ever was of my own parents; she awed me in the midst of her kindness, for she was truly kind; and even now, when time has whitened my locks, and I am the grand-parent of a second generation, I could not behold the majestic woman without feelings it is impossible to describe. Whoever has seen the awe-inspiring air and manner so characteristic of the Father of his country, will remember the matron as she appeared, the presiding genius of her well-ordered household, commanding and being obeyed." Educated under such influences, it is not to be wondered at, that Washington's deportment towards his mother at all times, testified his appreciation of her elevated character, and the excellence of her lessons.

"On his appointment to the command-in-chief of the American armies," says Mr. Custis, "previously to his joining the forces at Cambridge, he removed his mother from her residence, to the village of Fredericksburgh, a situation remote from all danger and contiguous to her friends and relatives. There she remained during nearly the whole of the trying period of the Revolution."

When news arrived of the passage of the Delaware, in December, 1776, the mother received calmly the patriots who came with congratulations; and while expressing pleasure at the intelligence, disclaimed for her son the praises in the letters from which extracts were read. When informed by express of the surrender of Cornwallis, she lifted her hands in gratitude towards heaven, and exclaimed, "Thank God! war will now be ended, and peace, independence, and happiness bless our country!"

Her housewifery, industry, and care in the management of her domestic concerns, were not intermitted during the war. "She looketh well to the ways of her household," and worketh willingly with her hands," said the wise man, in describing a virtuous woman; and it was the pride of the exemplary woman of that day, to fill the station of mistress with usefulness as well as dignity. Mrs. Washington was remarkable for a simplicity which modern refinement might call servile, but which became her not less when her fortunes were clouded, than when the sun of glory arose upon her house. Some of the aged inhabitants of Fredericksburgh long remembered the matron, "as seated in an old-fashioned open chaise, she was in the habit of visiting almost daily, her little farm in the vicinity of the town. When there, she would ride about her fields, giving her orders, and seeing that they were obeyed." When on one occasion an agent departed from his instructions—she reproved him for exercising his own judgment in the matter; "I command you," she said, "there is nothing left for you but to obey."

Her charity to the poor was well known; and having no wealth to distribute, it was necessary that what her benevolence dispensed, should be supplied by domestic economy and industry. How peculiar a grace does this impart to the benefits flowing from a sympathizing heart!

It is thus she has been pictured in the imagination of one of our most gifted poets:—

"Methinks we see thee as in olden time,
Simple in garb, majestic and serene—
Unawed by "pomp and circumstance"—in truth
Inflexible—and with Spartan zeal
Repressing vice and making folly grave;
Thou did'st not deem it woman's part to waste
Life in inglorious sloth, to waste awhile
Amid the flowers, or on the summer wave,
Then fleet like the ephemeron away,
Building no temple in her children's hearts,
Save to the vanity and pride of life,
Which she had worshipped."

Mr. Custis states that she was continually visited and solaced, in the retirement of her declining years, by her children and numerous grandchildren. Her daugher, Mrs. Lewis, repeatedly and earnestly solicited her to remove to her house, and pass the remainder of her days. Her son pressingly entreated her that she would make Mount Vernon the home of her age. But the matron's answer was: "I thank you for your affectionate and dutiful offers, but my wants are few in this world, and I feel perfectly competent to take care of myself." To the proposition of her son-in-law, Col. Lewis, to relieve her by taking the direction of her concerns, she replied: "Do you, Fielding, keep my books in order; for your eyesight is better than mine; but leave the executive management to me." Such were the energy and the independence she preserved to an age beyond that usually allotted to mortals, until within three years of her death, when the disease under which she suffered (cancer of the breast) prevented exertion.

Her meeting with Washington, after the victory which decided the fortune of America, illustrates her character too strikingly to be omitted. After an absence of nearly seven years, she was, at length, on the return of the combined armies, from Yorktown, permitted again to see and embrace her illustrious son.

"The lady was alone—her aged hands employed in the works of domestic industry, when the good news was announced; and it was further told that the victor-chief was in waiting at the threshold. She welcomed him with a warm embrace, and by the well-endearing names of his childhood. Enquiring as to his health, she remarked the lines which mighty cares, and many trials, had furrowed, spoke much of old times and old friends; but of his glory not one word!"

The Marquis de la Fayette repaired to Fredericksburgh, previous to his departure for Europe, in the fall of 1784, to pay his parting respects to the mother, and to ask her blessing. Conducted by one of her grandsons, he approached the house, when the young gentleman observed: "There sir, is my grandmother." La Fayette beheld—working in the garden, clad in the domestic made clothes, and her gray head covered with a plain straw hat—the mother of "his hero, his friend, and a country's preserver!" "Ah, marquis! you see an old woman; but come, I can make you welcome to my poor dwelling, without the parade of changing my dress."

To the encomiums lavished by the marquis on his chief, the mother replied: "I am not surprised at what George has done, for he was always a very good boy."

The person of Mrs. Washington is described as being of medium height, and well proportioned—her features pleasing, though strongly marked. There were few painters in the colonies in those days, and no portrait of her is in existence.

Mrs. Washington died at the age of eighty-five, rejoicing in the consciousness of a life well spent, and the hope of a blissful immortality. Her ashes repose at Fredericksburg, where a splendid monument has been erected to her memory.

ANECDOTES OF DR. CHALMERS.

Some curious Anecdotes of Dr. Chalmers are given in the new volume of his life, now on the point of publication. Immediately upon his translation to Glasgow a most enthusiastic attachment sprung up between Chalmers, who was then some thirty-five years of age, and Thomas Smith, the son of his publisher, a young man still in his minority. It was more like a first love than friendship. The friends met regularly by appointment, or in case of absence, daily letters were interchanged. The young man died in the course of a few months. A ring containing his hair was given to Chalmers; and it is noted as a singular fact, showing the intense and lasting nature of his attachment, that the ring, after having been long laid aside, was resumed and worn by him a few months before his death, a period of more than thirty years. His keen practical talents did not altogether shield him from attempts at imposition. "On one occasion," he writes, "a porter half drunk came up to me, and stated that two men were wanting to see me. He carried me to a tavern, where it turned out that there was a wager between these two men whether this said porter was correct in his knowledge of me. I was so revolted at his impertinency, that I made the ears of all who were in the house ring with a reproof well said and strong; and so left them a little astounded, I have no doubt." . . . . On another occasion, while busily engaged one forenoon in his study, he was interrupted by the entrance of a visitor. The doctor began to look grave at the interruption; but was propitiated by his visitor telling him that he called under great distress of mind, "Sit down, sir; be good enough to be seated," said the doctor, looking up eagerly, and turning full of interest from his writing table. The visitor explained to him that he was troubled with doubts about the Divine origin of the Christian religion; and being kindly questioned as to what these were, he gave among others what is said in the Bible about Melchisedec being without father and without mother, &c. Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated. Expressing himself as if greatly relieved in mind, and imagining that he had gained his end—"Doctor," said the visitor, "I am in great want of a little money at present, and perhaps you could help me in that way." At once the object of his visit was seen. A perfect tornado of indignation burst upon the deceiver, driving him in very quick retreat from the study to the street door, these words escaping among others—"Not a penny, sir! not a penny! It's too bad! it's too bad! and to haul in your hypocrisy upon the shoulders of Melchisedek! . . . . A discussion arose among the superintendents of his Sabbath-schools whether punishment should ever be resorted to. One of them related an instance of a boy whom he had found so restless, idle, and mischievous, that he was on the point of expelling him, when the thought occurred to him to give the boy an office. The candles used in the school-room were accordingly put under care of the boy; and from that hour he became a diligent scholar. Another superintendent then related his experience. He had been requested to take charge of a school that had become so unruly and unmanageable that it had beaten off every teacher that had gone to it. "I went," said the teacher, "and told the boys, whom I found all assembled, that I had heard a very bad account of them, that I had come out for the purpose of doing them good, that I must have peace and attention, that I would submit to no disturbance, and that, in the first place, we must begin with prayer. They all stood up, and I commenced and certainly did not forget the injunction—Watch and pray. I had not proceeded two sentences, when one little fellow gave his neighbor a tremendous *dig* in the side; I instantly stepped forward and gave *him* a sound cuff on the side of his head. I never spoke a word, but stepped back, concluded the prayer, taught for a month, and never had a more orderly school." Dr. Chalmers enjoyed the discussion exceedingly; and decided that the question as to punishment and non-punishment stood just where it was before, "inasmuch as it had been found that the judicious appointment of a candle-snuffer-general and a good cuff on the *lug* had been about equally efficacious." . . . Among the most ardent admirers of the doctor's eloquence, was Mr. Young, professor of Greek. Upon one occasion, he was so electrified that he leaped up from his seat upon the bench near the pulpit, and stood, breathless and motionless, gazing at the preacher till the burst was over, the tears all the while came rolling down his cheeks. Upon another occasion, forgetful of time and place—fancying himself perhaps in the theatre—he rose and made a loud clapping of his hands in an ecstasy of admiration and delight. . . . . He was no exception to the saying that a prophet is not without honor save among his own countrymen. When he preached in London his own brother James never went to hear him. One day, at the coffee-house which he frequented, the brother was asked by some one who was ignorant of the relationship, if he had heard this wonderful countryman and namesake of his, "Yes," said James, somewhat drily, "I have heard him." "And what did you think of him?" "Very little indeed," was the reply. "Dear me," exclaimed the inquirer, "*When* did you hear him?" "About half an hour after he was born," was the cool answer of the brother. . . . . When he preached at his native place, so strong was the feeling of his father against attending any but his own parish church, or so feeble was his desire to hear his son, that, although the churches of the two parishes of Eastern and Western Anstruther stood but a few hundred yards apart, the old man would not cross the separating *burn* in order to hear him.

THE SULTAN AND THE DERVISE.

An incident, which occurred soon after the accession of the present Sultan, shows that, in some respects at least, he is not indisposed to follow up the strong traditions of his race. At the beginning of his reign, the Ulema was resolved, if possible, to prevent the new Sultan from carrying on those reforms which had ever been so distasteful to the Turks, grating at once against their religious associations and their pride of race, and which recent events had certainly proved not to be productive of those good results anticipated by Sultan Mahmoud, To attain this object, the muftis adopted the expedient of working on the religious fears of the youthful prince. One day as he was praying, according to his custom, at his father's tomb, he heard a voice from beneath reiterating in a stifled tone the words, 'I burn.' The next time that he prayed there the same words assailed his ears. 'I burn,' was repeated again and again, and no word beside. He applied to the chief of the Imans to know what this prodigy might mean, and was informed in reply that his father, though a great man, had also been unfortunately a great reformer, and that as such it was but too much to be feared that he had a terrible penance to undergo in the other world. The Sultan sent his brother-in-law to pray at the same place, and afterwards several others of his household; and on each occasion the same portentous words were heard. One day he announced his intention of going in state to his father's tomb, and was attended thither by a splendid retinue, including the chief doctors of the Mahometan law. Again during his devotions, were heard the words, 'I burn,' and all except the Sultan trembled. Rising from his prayer-carpet, he called in his guards, and commanded them to dig up the pavement and remove the tomb. It was in vain that the muftis interposed, reprobating so great a profanation, and uttering dreadful warnings as to its consequences. The Sultan persisted. The foundations of the tomb were laid bare, and in a cavity skilfully left among them was found—not a burning sultan, but a dervise. The young monarch regarded him for a time fixedly and in silence, and then said, without any further remark, or the slightest expression of anger, 'You burn? We must cool you in the Bosphorus.' In a few minutes more the dervise was in a bag, and the bag, immediately after, was in the Bosphorus; while the Sultan rode back to his palace, accompanied by his household and ministers, who ceased not all the way to ejaculate, 'Mashallah!' Allah is great; there is no God but God, and Mahomet is his prophet." [De Vere, Sketches.

ADDISON AND THE ELECTRIC TELEGRAPH. It is curious to observe how often that which is regarded as fantastical and chimerical in one age, acquires the character of cold reality in another. Strada, in one of his prolusions, says Addison, "gives an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such virtue in it, that if touched by two several needles, when one of these needles so touched began to move, the other, though at ever so great a distance, moved at the same time and in the same manner. He tells us that two friends, being each of them possessed of these needles, made a kind of dial-plate, inscribing it with twenty-four letters, in the same manner that the hours of the day are marked upon the ordinary dial-plate.

They then fixed one of the needles on each of these plates in such a manner, that it could move round without impediment, so as to point to any of the twenty-four letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the the time appointed, and immediately cast his eye upon the dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words that he had occasion for, making a little pause at the end of every word or sentence, to avoid confusion.

The friend in the meanwhile, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means, they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts." If M. Scuddery, or any other writer of romance (continues Addison) had introduced a necromancer, who is generally in the train of a knight-errant, making a present to two lovers of a couple of those above-mentioned needles, the reader would not have been a little pleased to have seen them corresponding with one another when they were guarded by spies and watches or separated by castles and adventurers. "In the meanwhile, if ever this invention should be revived or put in practice, I would propose that on the lover's dial-plate there should be written not only the twenty-four letters, but several entire words, which have always a place in passionate epistles—as flames, darts, die, languish, absence, cupid, heart, eyes, hang, drown, and the like. This would very much abridge the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words with a single turn of the needle." Addison wrote this in 1711. Had he lived a hundred and forty years later, he would have seen not only the sympathetic needles of Strada, but even the alphabetic dial literally realized. [Dublin University Magazine.

THE RUSS PAVEMENT. The constant smoothing of the Russ pavement by the wear of vehicles has rendered it difficult for horses to keep their feet upon it. Many horses have fallen on the pavement opposite the Park, and attention has been directed to the search of a remedy for the evil.

DISTANCES ACROSS THE OCEAN. The nearest geometrical distance between Liverpool and the North American ports is traced to the great curve which sweeps by Cape Clear, in Ireland, and Cape Race, in Newfoundland, and thence down the Coast to various parts alluded to. The distance to Cape Race, which is a common one to all the ports, measured carefully on a globe, in round numbers, 33 degrees, or 1,980 marine miles. From Cape Race to the different ports—or, more strictly, to the entrances, on the sea coast, of the several harbors—the distances are as follows, viz: To Halifax, 390 marine miles; to Boston, 840; to New York, 990; to Philadelphia, 1,050; to Norfolk, 1,190. Hence the total distances from Liverpool are:—To Halifax, 2,370; to Philadelphia, 3,030; to Norfolk, 3,150. Boston is 450 miles further than Halifax; New York 600 miles further; Philadelphia 660; Norfolk 780. [Buffalo Com. Adv.

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